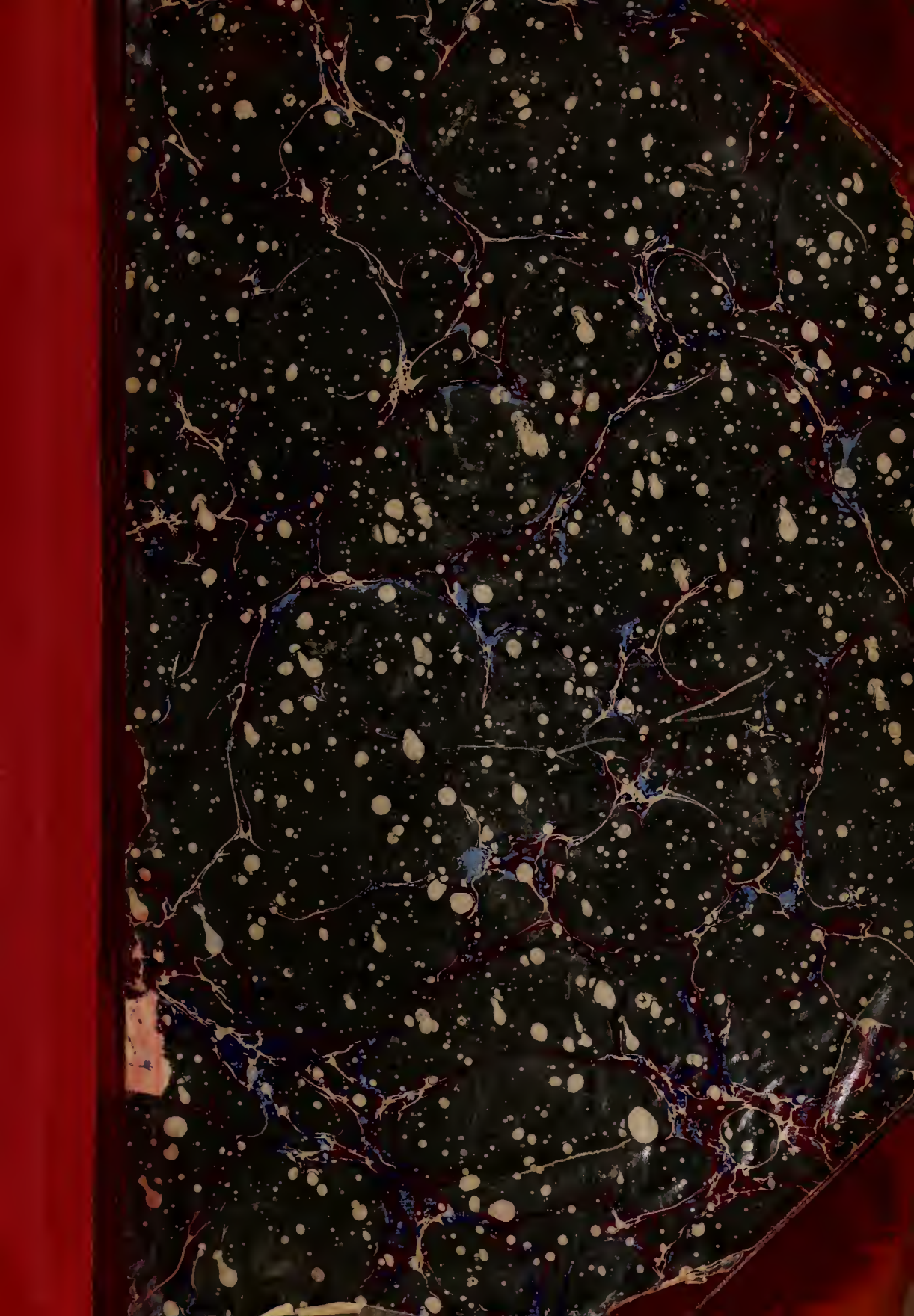

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INDEX TO VOLUME XIII.—1898.

PAGE

ADDED TO THE CHURCH : A CONTRAST.... 85
AFRICA—Acts of the Apostles Continued. 9
Medicine in Bululand..... 42
Evangelistic Work among Savages..... 66
One Woman of the Native Church..... 95
A Lord's Supper in Natal, South Africa. 152
Some Noteworthy Opinions..... 154
Items from the Mission..... 155
List of Women Missionaries..... 155
A Doctor's Straight Talk..... 181
Notes 1, 29, 114, 142, 200, 260, 288, 315
Letters from 17, 157, 275, 333
ANNIVERSARIES, SILVER.....22, 222, 252
ANNUAL MEETINGS.....132, 159, 191
ASK SOMEBODY ELSE..... 187
AUXILIARIES, NOTES TO.....23, 52, 76, 107, 133, 166, 193, 223, 254, 284, 310, 337
AUXILIARIES AND SOCIETIES, NEW.....27, 55, 80, 110, 135, 167, 195, 226, 254, 312, 340
BIBLE AND FOREIGN MISSIONS..... 3
BIBLE, VERSIONS OF THE..... 173
BOOK NOTICES..... 22, 51, 75, 131, 283, 309
BOOKS FOR WOMEN, KOREAN AND CHINESE. 176
BOTH ENDS OF THE LINE, AT..... 21
CHINA—The Bible and Foreign Missions .. 5
Acts of the Apostles, Continued..... 8
Buddhism Entrenched in..... 31
Popular Procession in Shantung..... 33
Christian Endeavor at Sam Kong..... 43
Facts about Presbyterian Missions..... 43
List of Women Missionaries..... 43
Not Peace, but a Sword..... 87
Christians Quickened..... 98
Missionary Contact with Social Customs 125
Mrs. Julia Brown Mateer.....143, 229
Sphere of a Missionary Wife..... 150
What Came of a Tract..... 176
Christian Books for the Emperor..... 179
A Pair of Doctors in Soochow..... 261
Doctor Anna Larson 29, 266
Annals of Medical Missions in Peking.. 270
A Glimpse of a Doctor's Life..... 273
Incident by Mrs. Bishop..... 290
Customs which Christianity would Change 297
Letters from 19, 44, 73, 129, 157, 216, 294, 277, 304

PAGE

CHINA—HAINAN :
Barriers to the Truth Overcome 34
Notes.....142, 200, 316
Some Dark Hours in Missionary Homes. 144
List of Missionaries..... 182
A Sweating Idol..... 209
Letters from.....16, 101
CHINESE WOMEN IN OREGON 178
CHINESE WORK TRANSFERRED..... 224
CHURCH AND FOREIGN MISSIONS..... 317
CHRISTIAN ENDEAVOR ABROAD...12, 230, 331
CONVENTION AT KESWICK, THE LAST..... 281
DOMESTIC INDUSTRIES ON MISSION FIELDS :
IV. Weaving and Spinning (in China, Guatemala, India, Japan, Laos, Persia, Siam, Syria)..... 9
V. Needlework (in Africa, Chili, China, Japan, India, Mexico)... 205
VI. The Missionary's Class (in Syria and China)..... 323
EDITORIAL NOTES (in part) :
Baptisms.....57, 83, 113, 229
Bible.....1, 2, 29, 30, 142, 171, 172, 288
Conferences, etc.....2, 30, 58, 84, 172, 199, 230, 288
Deaths 29, 57, 113, 141, 171, 172, 287, 288
Eclipse 142
Famine and Plague.....30, 83, 172, 200, 288
Finances at Home ...1, 83, 113, 141, 171, 260
Giving—abroad..30, 57, 84, 114, 142, 260, 288
Giving—at home.....1, 58, 141, 171, 287
Literary 1, 2, 30, 84, 171, 172, 200, 229, 288, 316
Medical.....29, 30, 57, 114, 260, 316
Montreal Church..... 315
Native Church, The..... 84
Other Societies.....84, 141, 199, 200, 260
Persecution.....83, 84, 113, 114, 172
Religious Interest.....,1, 29, 58, 83. 172, 200, 260, 288
Riots.....113, 141, 316
Schools.....2, 29, 200, 230, 231, 260
Travelers 259, 287
Women on the "American Board" 2
Wooster Homes..... 142
EPISTLE TO SISTERS IN UNITED STATES.... 49
GOSPEL IN HEATHEN LANDS, EFFECT OF.. 290

PAGE

GRAFTON AND NEWTON STORY, A 220
GUATEMALA: Bible to the Front..... 7
Protestantism in..... 59
With the Women of 59
List of Women Missionaries..... 69
HAWAII, CHRISTIAN EDUCATION IN..... 246
ILLUSTRATIONS:
Africa, Dr. Bennett's Patients, 155. *Bible*, The Eliot, 174, 175. *China*, Hunanese Woman at Loom, 11; In a Buddhist Temple, 32; Ancestral Worship, 34; Preacher and Family, Nodoa, 99; Neglected Shrines, 98; Mrs. Mateer, 144; Facsimile of Testament Given the Empress, 180; Torchon Lace, 205, 207; Loi Headkerchief, 206; Matron at Nanking, 241; Dr. Fultou's Patient, 273; Dr. Larson, 267; Tooker Memorial Hospital, Soochow, 263; Long Finger-nails, 297. *Guatemala*, Indian Girls Weaving, 12. *India*, Water Wheel, 36; Calling the Spirit into the Idol, 41; Wayside School, 66; Mission Churches, 86; Cemetery at Kolhapur, 152; Appliqué Work on Muslin, 206; Mrs. Isa Das, 270; Inoculating for the Plague, 286; Miraj Hospital, Cremation, Nurses' Quarters, Poona, 269. *Japan*, Endeavorers at Fukui, 13; Handkerchief Case, 208; Joshi Gakuin, Tokyo, 232. *Korea*, Korean Village, 68; In Whang-Hai-Do, 202; School at Seoul, 233; Day School at Pyeng Yang, 242. *Kurdistan*, Kurdish Family, 62. *Laos*, Church at Chieng Mai, 94; Bound for Chieng Hai, 116; Patients at Lakawn, 120; Buddhist Temple, 125; Camping Out, 150; Dr. Bowman's Patient, 265; Keng Tung Girl, 326; Plain of Keng Tung, 327. *Mexico*, Sewing Society, 207; Needle Work, Saltillo, 208; Girls at Saltillo, Doing Drawn Work, 237. *Oregon*, Nurse, 178; Chinese Home, 179. *Persia*, Rug Weaving, 10; Distaff Whirling, 14; Patients at Oroomiah, 63; Dervishes, 39; Jewesses, 123; College Campus, Oroomiah, 149; Missionary Home, Hamadan, 147; Graduates of Faith Hubbard School, 235; A Contrast at Fiske Seminary, 245. *Siam*, Worship in Buddhist Temple, 32, 33; Home for Teachers, Bangkok, 239. *South America*, Curityba Church, Brazil, 92; Laborers at Breakfast, Colombia, 292; Kitchen in Colombia, 296; House of Inquisition, Colombia, 300; Street in Caracas, Venezuela, 294. *Syria*, Mahardeh School-house, 91; School-house, Abeih, 91; Manse at Zahleh, 320; Sidon Girls, 321; Donkey-load, 322; Abeih Sewing Society, 323; Distaff, 324; Linen Mat, 325; *Maine*, Seaside Rest, Old Orchard 133
INDIA—The Bible and Foreign Missions... 6
Cases 30, 288
Two Instances of Barriers Yielding..... 35
Hinduism Alive in West India..... 40
Mrs. Isa Das.....65, 114
City Evangelization..... 65
Three Bible Women..... 86
Convert from Ratnagiri Field..... 92
Day at Thaneswar Mela..... 95
List of Missionaries..... 100
Inside Zenanas of Allahabad..... 211
Two Men who Had Christian Books.... 213
How One Hospital was Built..... 264
Poona Plague Hospital..... 267
A Pair of Indian Physicians. 270
Sara Seward Hospital, Allahabad. 271
How would Christianity Modify these Cases?..... 291
Old Age within Zenana Walls..... 297
Song—Illustrating Funeral Customs.... 298
Letters from...16, 72, 128, 158, 217, 276, 303
INTERNATIONAL UNION, NUGGETS FROM... 251
JAPAN—The Bible and Foreign Missions.. 3
Barriers to the Truth..... 40
Unworthy Social Customs..... 121
Sphere of a Missionary Wife..... 149
A Japanese Mother in Israel 153
Schools an Evangelizing Force..... 231
A Teacher's Supreme Joy..... 232
Schools as Evangelistic Agencies.... .. 232
Volunteers and Givers at Sapporo..... 240
Kindergartens..... 244
List of Missionaries..... 246
Features of Domestic Life to be Purified 289
A Traveler's Opinion of Schools..... 328
Letters from.....16, 45, 103, 184, 247
KOREA—The Bible and Foreign Missions.. 4
Evangelistic Effort in Country..... 67
Family Life..... 119
Social Customs..... 126
A Chapter from Pyeng Yang..... 201
Christians in Gensan Field..... 203
How Missionaries are Treated..... 210
The Korean Gentleman..... 213
List of Missionaries..... 214
Day School for Girls..... 242
Medicine and the Gospel for Women... 265
Effect of the Gospel..... 290
Letters from.....127, 156, 185, 218
KURDISTAN MOUNTAINS, IN THE..... 61
LESSONS ON MISSIONS:
Lessons Announced.....253, 259
Lessons for Young People.....279, 305, 334

PAGE

Lessons, Expansion of.....280, 306, 335
Maps and Where to Find Them..... 221
Medical Corps..... 261
Medical Dept., Summary..... 261
Meetings, Programmes for...20, 48, 74, 104, 130, 159, 186, 219, 250, 279, 305, 334
Meetings, Bishop of London, on..... 2
Missionaries :
Those who Went Home in 1897..... 8
Summer Rest for Missionaries. 133
The Veteran Corps.....143, 172
Real Trials of Missionaries..... 147
Testimony to Our Own..... 151
Missionary Home Life..... 147
Missionary Spirit on the Field..... 146
Missionary Wife, Sphere of the..... 148
Mexico : Roman Catholicism..... 59
Protestantism 59
In the Mountains..... 60
List of Missionaries..... 69
What Came of a Torn-up Testament.... 180
Letters from.....157, 183, 302, 332
Occidental Board, History of..... 189
One Way to Secure a Contribution.... 308
Persia: The Bible and Foreign Missions.. 6
Mode of Life Improved..... 13
A Medical Tour (Shiah Lamentations)... 37
Mohammedanism 38, 39
Twenty-three Women of Hamadan..... 88
One Nestorian Bible Woman..... 97
Woman's Work—Kazvin—Mianduab, 58, 117
In the Jewish Quarter—From a Traveler's Diary..... 122
Missionary Contact with Social Customs 124
Sphere of a Missionary Wife..... 149
Hamadan Schools..... 234
Education Applied to Home Life..... 245
A Physician's Routine Day 264
Medical Work at Tabriz..... 274
Between Two Waters—Verse..... 328
List of Missionaries..... 274
Letters from.....46. 102, 277, 278, 303, 332
Physician en Route, A New. 269
Praise Service, Responsive..... 50
Pronunciation 280
Questions, A Dozen...131, 165, 192, 223, 254, 280, 306, 336
Reflex Advantages of Foreign Missions..... 203
Reflex Spiritual Influence of Foreign Missions..... 204
Schools :.....240, 243
Siam and Laos : About Laos Churches... 94
First Year on N. Frontier of Laos..... 115
At Lakawn Dispensary..... 119
Missionary Contact with Social Customs 123
List of Missionaries..... 126

PAGE

A Missionary Wife..... 148
The Condemned, Alive Forevermore... 210
One Copy of Bible in a Temple..... 211
Laos Children..... 238
Two Laos Patients..... 265
A New Place..... 296
Last Stages of a Long Journey,..... 326
Notes.....1, 114, 142, 259, 288, 316
Letters from..71, 103, 158, 215, 216, 248, 275
Since Last Month....23, 52, 76, 106, 133, 166, 192, 215, 223, 254, 283, 309, 337
South America—Destitution of..... 291
List of Missionaries..... 300
Letters from.....44, 70, 185, 248, 301, 331
Brazil—The Bible and Foreign Missions. 4
Touring..... 64
Genesis of a Church..... 177
The Gospel and Education..... 236
Development of Our Mission..... 292
Girls in S. Paulo School..... 293
Local War and "Domestic Life"..... 293
An Unfortunate Check-rein..... 299
A Canine Letter..... 299
Chili—Saviour, A Present..... 293
Colombia—School at Barranquilla..... 120
Notes from Colombia..... 291
Defence of Climate..... 296
Evangelistic Efforts..... 299
Venezuela—Two Buildings at Caracas.. 294
Special Objects, Broader Outlook.... 307
Suggestion Corner..51, 75, 105, 166, 253, 282, 308, 336
Syria: Churches of N. Syria After Fifty Years..... 90
Social Customs..... 126
A Beirût Girl in Active Service..... 238
Effect of the Gospel 290
Answer to Revelation of Divine Sacrifice. 318
On Syrian Hills—Verse 319
New Manse at Zahleh..... 320
Out of School with Sidon Teachers..... 321
A Syrian Northfield 322
The Missionary's Class..... 323
List of Missionaries..... 329
Letters from 18, 45, 101, 184, 330
"Then"..... 252
Treasurers' Reports.....27, 55, 80, 110, 136, 167, 196, 227, 257, 286 iii., 313, 340
Vastness of Unbelieving World..... 31
Why She Could Not Send More Than Seventy Dollars..... 145
Woman's Boards (Presbyterian)—Summary..... 115
Woman's Work in Four Denominations. 115
Woman's Work, Thirty-seven Years of 115
Young People and Missions ..20, 48, 74, 104, 130, 186, 219, 250

WOMAN'S WORK FOR WOMAN.

VOL. XIII. JANUARY, 1898. No 1.

IN the month past, the debt of the Board of Foreign Missions was decreased by $5,860.05, leaving the amount due (Dec. 14) at $56,258.44. The work which was done with that amount of money was the same kind of work as will be done with any money we shall ever give to missions, the only difference being that, as it was not given beforehand (the bountiful Provider of all our wants knoweth them that are blameless) it must needs be given now.

THE form which a memorial offering assumed in the Cohocksink auxiliary, Philadelphia, deserves special recognition. The pastor's wife, Mrs. Lucy King Greenough, who had been their secretary nearly twenty-five years, had entered on the life above, and the ladies determined that their expression of affection should be expended in the direction in which they had so long walked together. Their offering of $212, increased by $52 from the Band which Mrs. Greenough organized and led, was devoted to the most pressing want of the hour, and, though both are *foreign* missionary societies, was appropriately divided equally between the *debts of the Home and Foreign Boards*. Every one will pronounce it an unselfish, unostentatious act, reflecting lustre upon the character of the dead. May a similar spirit of whole-souled serviceableness ever be the fine gold of our missionary societies.

AS one mark of breaking away from former subserviency to China, the Korean government has lately given official recognition to the *unmun*, or Korean character, and it is an odd fact that small boys in mission school at Seoul now read *unmun* better than most scholars of the land, whose training was in the Chinese character. The charge is sometimes brought that foreign missionaries denationalize races, but this is an instance of patriotism cultivated by missions in advance of the people themselves.

THOSE who are earnestly looking for the victory of Christ's Kingdom on the earth, have their faith constantly tested by newspaper reports of movements among the nations. The growing ascendancy of Russia in Korea means, to these watchmen of the night, just one imperative inquiry: Will the Russian (Greek) Church be able, with its priests and its pageants, to smother the Christian life already introduced into Korea? According to his confidence in the divine and energizing power of the Gospel each answers that question; but in it lies a tremendous argument for pushing the Bible in Korea and pushing it *now*, before priests and nuns fetch it, in a foreign tongue, across the Russian border.

STARTING on his long tour east of the Cambodia River, last summer, Dr. McGilvary took about one thousand volumes of the Scriptures with him for gratuitous distribution. He says the whole stock could have been disposed of in Luang Prabang alone, "there was such a craze for them." Up at Chieng Hai he found the Siamese Commissioner, to whom, a year before, he sold a whole four-volume copy of the Siamese Bible, reading it daily, attending worship, and believing in Christ.

AT Efulen in Bululand, Mrs. Johnston had twenty-five women and girls at meeting, September 1. Some of the women led in prayer, and though "their words are few and mixed up there is a great deal of earnestness there."

AFTER living three years on Efulen Hill, the only white woman there for a twelvemonth, Mrs. S. F. Johnson was proposing to take her first outing into civilization by going, with her little daughter, to mission meeting at Batanga in December.

HAVING had severe fever at Lolodorf, Mr. Oscar Roberts has been advised by his physician to take a furlough and is on his way home. He has been in Africa three years, as long as European governments attempt to keep their agents, consecutively, on the West Coast.

THE girls' school in Mexico City is again in the hands of permanent teachers, Miss Clara Browning and Miss Mary McDermid.

A SECOND foreign missionary conference between all the Women's Boards in this country and Canada will be held in New York Jan. 12, 13. Our Methodist friends are hostess and invite us to their church on Madison Ave. and 60th St. All women interested are welcome to these meetings.

On the first morning, discussion and comparison of methods will go on in six preliminary meetings, held simultaneously for treasurers and five classes of secretaries, respectively. In the afternoon, by invitation of the men of the Church Boards, a union conference will be held in the Methodist Building, 20th St. and Fifth Ave., and papers will be presented by women of several branches of the church. Thursday, ten-minute reports from the six preliminary meetings will be presented, the morning session being devoted to home aspects of missions, the afternoon to the foreign side. Papers will be read on important general subjects.

THE third international convention of Student Volunteers is announced to meet in Cleveland, Ohio, Feb. 23–27, the number of delegates to be freely entertained being limited to 1,500. The December issue of the *Student Volunteer* contains a historical sketch of the "Student movement."

TWO leaflets entitled "The Bible and Foreign Missions" are advertised in these pages; a third, by Robert P. Wilder, is printed in the Volunteer series (published at 283 Fourth Ave., New York), price, five cents.

LAST year the American Bible Society sent 101,354 volumes of the Scriptures into foreign countries, seven-eighths of them being distributed in Roman Catholic lands on the American continent.

WHEN the British and Foreign Bible Society was founded in 1804, there were fifty translations of the Bible in languages of heathen, Mohammedan and Buddhist nations; there are now three hundred and eighty-one. Interesting speeches made on the ninety-third anniversary occasion of the Society have been published in recent numbers of the *Bible Society Record*, New York.

DR. Eva Field and Miss Shields, among forty-two missionaries on the *Empress of China*, had a fourteen days' voyage to Yokohama; they sailed up the Han River one pleasant morning and reached Seoul Oct. 14. Miss Shields mentions her delightful impressions of the girls' school at Osaka and medical work at Fusan.

MISSIONARY friends who are intending to send short, voluntary contributions to our pages upon the topics of study in 1898—and we hope a shower of such contributions are coming—are warned on one point. Topics of the month have right of way, so if your article is too late for a given month it may be some time before it can have room.

TAKE heart, persevering programme-makers and long-suffering committees on missionary meeting. The Bishop of London says that he is accustomed to ask missionary candidates, who come to him, what first turned their minds in that direction. "The answer of almost every one of them has been that it was awakened at a missionary meeting."

THE oldest foreign missionary organization in this country, the "American Board," accepted the report of an authorized committee, at its last Annual Meeting, upon the subject of giving to women an official place in its councils, and arranged for a further stage in the matter, by appointing a conference to be composed of delegates from both the general Board and the Women's Societies. The interesting fact emerged that it would not be necessary to alter a word of the Board's charter, drawn up in 1810, in order to elect women as corporate members, should such a step be concluded upon. It is understood that the women advocating this step are chiefly in the vicinity of Chicago, while the opinion of those on the Atlantic seaboard is expressed in the resolution following, and was emphasized by a large vote at their Annual Meeting in November:

Resolved, That the proposed change does not seem to this conference either needed, desirable or expedient at present.

AMONG annals upon Bible work, see a story from Chili in *The Church at Home and Abroad*, Aug., 1892, p. 146.

"I read the whole Bible through four times whilst I was in Manyuema."
DAVID LIVINGSTONE, *Oct. 3, 1871.*

THE BIBLE AND FOREIGN MISSIONS,

TESTIMONY OF EYE WITNESSES.

MAKING WISE THE SIMPLE.—*Psalm 19 : 7.*

Several years ago, there came to one of the Sunday-schools in Kanazawa, Japan, a large boy whose silly demeanor and unintelligent face betokened a feeble mind. As is usually the case with such unfortunate creatures in Japan, he was jeered at by the crowd and probably never heard a word of sympathy from any one, not even from his mother.

At Sunday-school we determined to try what a little kindness and patience would do for the boy, so he was spoken to pleasantly and an effort made to teach him in a very simple way.

It was something new to be treated politely, and he liked it. He was starved for some expression of loving interest, and came where he could hear such expressions as regularly as Sabbath came. He was soon interested in singing and with help could follow the words a little. By the exercise of a good deal of patience and perseverance on his own part and on that of his teachers, he learned some of the simple Japanese characters, and above all the precious gospel in John 3:16. How proud he was to get up and repeat it at the Christmas entertainment! Every one remarked how much he had improved. There was a spark of intelligence at last in his face, and he took pains to make himself as tidy as his poor garments would allow.

He became a regular attendant at church service, as well as Sunday-school, although he understood but little of the sermon. Wherever he went he carried his Bible and hymn-book in his bosom and handled them with seeming reverence, as if he understood he had indeed the Word of God.

One Sabbath in March last, I questioned him more closely than usual in regard to the meaning of the text which was at his tongue's end: "*For God so loved the world,*" etc. I was surprised and pleased to find evidence that the boy was grasping a little of the truth. I could not doubt but that he had a saving knowledge and was, as he often professed to be, a Christian.

I thanked God that one so simple might receive His salvation, and the thought flashed through my mind that, having lived long enough to hear and believe, it would be a mercy if the boy might be taken straight to his heavenly home, where he would no longer be hampered by his infirmity. Little did I imagine, however, that our Father was so soon to show this very mercy to this one of the least of His little ones. On the following Sabbath, Katsuda San was not at Sunday-school nor yet at church, so I felt sure he was ill and upon inquiry found it true. It was soon evident that he had quick consumption and his end was near.

At Sunday-school we had a chart picture of Jesus and Nicodemus, representing Jesus pointing heavenward. I had pasted to that picture in large, easy characters the verse which the boy loved so much: *For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.* This I hung in his room, and it seemed to bring new light and joy to the poor sufferer. When any of the neighbors or friends would come in, he pointed out the verse to them and said it told of the place where he should go when he died. With his last breath he begged to be turned so he could see that picture once more, and he died with a happy smile on his face.

His mother, who had been a very wicked woman, was much impressed by the great change that had come over her poor boy, as well as by his happy death.

The Christians of Kanazawa united in expressing surprise that one whose mind was so feeble should be able to give evidence of such sincere faith, and we rejoiced together that Katsuda San should have been permitted so soon to see the Lord, who loved him and had imparted to his undeveloped mind some understanding of His marvelous Word.

Lila C. Winn.

A WEAPON MIGHTY TO THE CASTING DOWN OF IMAGINATIONS.—*II Cor. 10 : 4, 5.*

The Gospel of Mark was the first portion of the Bible translated into the *unmun*, or Korean character. Well do I remember the day when the new copy lay upon my table. An old woman came in at night who, a short time before, had been rescued from a plague-infected shelter outside the wall of Seoul, where she had been carried by superstitious relatives and left to die of black fever. She had been nursed back to life by the foreign physician and had grown strong enough to help about the house. She came, candle in hand, to say "good night" and, while talking, accidentally pushed the new Gospel off the table. It fell open upon the floor and, stooping to pick it up, first the *unmun* character and then the story caught her eye, and so attracted her that she put her candle down and sat reading the night through, oblivious to everything about her. Finding that she needed no explanations and heeded no interruptions, I left her alone with the precious book.

The next morning she talked like one entranced. "Oh, the wonderful words! You have often told me the way of salvation, but the words of the book are wonderful. They are God's words."

Ever since that experience I have found that God's words have supernatural power, and it is only by the use of *them* that we can reach the Korean heart.

When I first began missionary work I had translated for me John 3 : 16, thinking there was more of the Gospel in that text than in any one other in the Bible. But I found it not so suited as a first lesson. It is an advanced text, beyond the comprehension of the women of Korea, as it is to most of us, that God should "so love the world." Later I learned what they could better understand, and you may be surprised that one of the most powerful passages I have found to draw the attention and touch the hearts of these women is the story of Christ casting out the dumb spirit. (Mark 9 : 14–25.) When I get to the place where "Ofttimes it hath cast him into the fire and into the waters to destroy him," they seldom fail to interrupt me by telling of similar cases which they have known, and how the exorcists have failed to drive out such spirits. Then I tell them what Christ has done, and what He can do for them, and thus have found the way to the darkest corner of many a superstitious, sin-burdened heart.

One day two women came to see me. With anxious faces they said that they had heard how *Yasu* (Jesus) could drive out evil spirits and they wanted to know if He would rid their houses of them. They had spent much time and money in devil worship, hoping to propitiate the evil one, but things only grew worse and they had come as a last resort to ask about *Yasu*.

We sat on the rug and spent the afternoon reading the Scripture account of Christ's power over evil spirits, and learning how the presence of the Holy Spirit in the heart would be a safeguard against such troubles. These two women are now among the most earnest Christians on the east coast of Korea, and one of them opens her home every Lord's day for a Christian service, held in the very room where sacrifice was formerly offered and the evil one resided.

I could tell of Mrs. An,* Mrs. Shin and Mrs. Kim, and many others who have, by this story of Christ's power over evil spirits, been encouraged to look to Him, and have found Him able to quiet their fears and to speak peace to their troubled hearts.

Hattie G. Gale.

ALIVE WITHOUT THE LAW ONCE, BUT WHEN THE COMMANDMENT CAME, SIN REVIVED, I DIED.—*Rom. 7 : 9.*

In no part of the world is the Bible so essential to missions as in a Roman Catholic country. The people think themselves Christians until they are awakened by having the true Bible shown to them. Then they are indignant that the whole truth has not been taught them. Many Brazilians will not accept the Protestant Bible until they have secured a Roman version from the parish priest and compared the two. A seventeen-year-old boy refused to believe the second commandment, until he heard his father (who had studied for the priesthood) admit that it *is* a part of the Romish Bible. To the question, "Why

* See WOMAN'S WORK FOR WOMAN, Aug., 1896.

did you not teach it to me?" the father replied: "When you are older I will explain it to you." Many are convinced when they get the truth, and stand silent, self-condemned.

Would that Christians in America depended as entirely on the Bible for their guide, as do groups of believers in Brazil. Many converts are surrounded by influences most unfavorable to spiritual growth. They have not even one experienced Christian life in their midst to help and encourage them. They are driven to study God's Word daily for guidance and try to follow it, in order that they may not bring reproach on the name they have confessed.

A poor old woman far in the interior, who cannot read, pays passers-by to read her Bible to her. She kept a bookmark at the place where the missionary read on his last yearly visit. She may be found with the Bible on her lap open at that place and tears streaming from her eyes. By living its precepts she is teaching the truth to her wicked neighbors. She owns a deep well from which many take their supply of water. She requires all who come to carry away a double supply on Saturday, and her well is locked from Saturday night till Monday morning. Few are so poor as this woman, yet she is far richer and happier than her neighbors in the possession of her precious Bible.

The brightest Christian I know is an humble woman who has been sorely tried. Though illiterate, she is able to give a reason for the hope that is in her. Some time before uniting with the church she went to confession. The priest asked if she did not envy a neighbor his fine garden when her little children were starving, and told her to go over and take what she needed. She said, "I am poor, but I cannot break God's commandments."

It is worth traveling five thousand miles, and making sacrifices, to see such examples as this of what the Bible does for an ignorant Roman Catholic. It is the power of God to the salvation of souls. Many are converted by reading and studying the Bible *before they hear a preacher*, showing thus the power of the Word itself, applied by the Holy Spirit.

Lilly M. Finley.

ACCORDING TO THY WORD.—*Psalm 119:41.*

One day in the autumn of 1882, while Mr. Noyes and I were calling upon our friends, Mr. and Mrs. Simmons of the Southern Baptist Mission, they told us their preaching place at Wuchau had been destroyed and their Chinese assistant driven away. They had procured a letter from the viceroy to the prefect in reference to the matter of restoring the chapel and allowing the preacher to return, and were going with the letter to Wuchau. It is a large prefectural city in Kwang Si province, distant from Canton about two hundred miles. As we had been planning a mission tour, we decided to accompany them.

Ten days brought us by boat to Wuchau and, anchoring there, Mr. Simmons, accompanied by Mr. Noyes, went to present the viceroy's letter to the prefect, who said he would give his reply next morning. Returning to the boats and wishing to improve the time remaining before dark, they went ashore and sold a large number of tracts. There was no manifestation of hostile feeling in the city, and, pleased with their success, next morning they rose early and before breakfast resumed the sale of tracts. They had not gone far, however, before a change was noticed in the manner of the people. They were rather insolent, and a rabble, hired by the gentry it was said, followed the missionaries, hooting and hurling stones. Meantime a great fierce-looking crowd was gathering close to our boat.

At length the prefect came in his official chair, but so far from being a help his appearance was only a signal to the mob to advance, for as soon as he stepped from our boat, in crossing to that of Mr. Simmons, a shower of stones and bricks came crashing in through the side and top. Our boatmen, paralyzed with fear, hid themselves, and we sought shelter in a small cabin at the stern. As the other boat raised anchor and was starting off, a wild crowd rushed upon ours, smashing in the front. Seeing our peril, Mr. Simmons quickly threw a strong rope to us and we were pulled away from shore and out of danger.

That was Thanksgiving Day in America, and there was thanksgiving in our hearts because we had escaped with our

lives. I remember, as we were passing out from that scene, this verse of the Bible whispered itself to my heart: "*Thy people shall be willing in the day of Thy power.*" These precious words brought peace and assurance then, but, in looking back over the fifteen years that have passed since, they seem prophetic. Without our knowledge the Missionary Conference took up the matter of the attack upon us. The consul asked to be allowed to intervene, and an American admiral, who was then in Canton, called upon us and offered to take the matter to Peking and to Washington, if necessary. But, beyond a few dollars paid to the boatmen for repairs, there was nothing gained from officials. So vain is the help of man. The chapel was not repaired, and no preacher or missionary was allowed to settle there.

But the day came of the power of the Almighty, and what do we behold? A people, formerly so bitterly opposed to foreigners coming among them that they jealously watched even a single Chinese preacher and tore down his little place and drove him out, now "willing" not only that the preacher stay, but they also permit the foreign missionary and his family to reside permanently and unmolested in their midst. Already two different missionary societies are represented in the city of Wuchan, while Bible agents are scattering broadcast over the province that Word of which it hath been said: "It shall accomplish that which I please and prosper in the thing whereto I send it."

(*Mrs. H. V.*) *Bella Noyes.*

THROUGH COMFORT OF THE SCRIPTURES, HOPE.—*Rom. 15 : 4.*

Deep sorrow had come into a miserable Persian village, for diphtheria had filled a multitude of little graves, and in nearly every house mothers were weeping for the children who "were not."

In one humble home, within one week, two children had died and their mother sat desolate. The light of her eyes, her beautiful daughter whom she had so carefully prepared for Oroomiah Seminary, lay cold in death. Her little one gone, too, left her childless. She took up her Bible and read Job, for he seemed a brother in her desolation. She read on and on in the Psalms where "the whole music of the human heart is swept by its Maker," and in the New Testament where she met the Man of Sorrows who was acquainted with all her grief. She was comforted. Her children were with God, and God had become a reality to her.

This woman could not keep her new joy to herself. She went out with her Bible and translated from it to Turkish neighbors who were weeping over *their* dead. They, too, were comforted, and she made the determination to learn the difficult Turkish character and read the Bible to them in their own tongue. She learned it, and her empty heart was filled with love for the poor, ignorant, suffering Moslem women who had never heard a word of comfort from the Scriptures before. To them she devoted the time she had before given to her children, and the light God had given to her she shared with them. Ever since, her life has been spent in this self-denying work. Nothing daunts her. She goes through perils of swollen streams and snow and ice, through cold and heat, in weakness or strength. She goes with her precious Bible, reading to all who will listen, for she realizes that for this purpose, to make her a minister and a witness, was Christ so revealed to her.

A mountain girl, who was in Miss Fiske's school a few months, was very unruly, and was finally sent away. Long years afterward, the Bible woman found her, the wife of a Koord. She read her Testament in a nook between the rocks and prayed for help. There she led the Bible woman and asked her to explain many passages in the Testament which seemed dark to her. She had learned to love Christ and to pray. I do not know whether or not she is living yet in that dark Koordish hamlet. If not, I believe she has entered into the life above.

(*Mrs. J.*) *Sarah J. Shedd.*

THE WICKED ROBBED ME, BUT I HAVE NOT FORGOTTEN THY LAW.—*Psalm 119 : 61.*

It was during the reading of the first chapter of Genesis that the Holy Spirit brought to the soul of one groping in darkness the power of the words "*Let there be light.*" Then God spake and

the new creation was begun, while to Baldeo was fulfilled the word: "He who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Persecution, trial, cruel buffetings, loss of home, wife and children, were his portion; but he faltered not, and amid it all, when asked did he not dread the future, replied: *The Lord is my Shepherd; I shall not want.* And so it was that, until the summons Home reached his listening ear, he could truthfully say: "There hath not failed one word of all His good promise."

To a woman of India, unable to read for herself, the words "*God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,*" lay in her heart until the Spirit gave them life, and she accepted Him, leaving behind the ways of sin, having become "a new creature."

To another the gracious words "*Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me,*" carried by the Bible-reader from church to the school in which she was, brought light and freedom, and she made her decision to take up the cross and follow the Master whithersoever He should lead. When Muta was asked upon the eve of baptism "Do you understand what it will mean to be forsaken by those you hold so dear?" her exultant reply was: "It is written, *If thine hand offend thee, cut it off; if thine eye, pluck it out;* this I do for Christ's sake! He loved me and gave Himself for me."

How blessed to know that "the Word of our God shall stand forever."

S. P. Alexander.

PUTTING THE BIBLE TO THE FRONT, IN GUATEMALA.

Last May, when the rainy season commenced and outside work was impracticable, Mrs. Gates and I* began to look about us for the best possible means of doing something in the city outside of direct work in our mission church. After much planning and prayer we seemed to be directed to open a Bible room; but whence should come the money with which to carry out our project? We remembered that "where there's a will there's a way" and went to work. The houses in Guatemala are built with large rooms, as economy in heating is never studied since stoves are not needed; so, by shifting our dining-room into the corridor and the study into the church, we were able to rent two rooms, proceeds of which partially pay the rent of our Bible room. Mr. Gates donates the remainder until we can make it self-supporting.

This Bible room of ours is small and without a window, but in the best location possible, on the main street of the city, one-half block from the post office. We certainly have the Bible at the front.

The American Bible agent furnishes us with Bibles and Testaments, and the British Bible agent who was here during the Central American Exposition, last August, furnished us with many leaflets and good books; so with those which our mission had already on hand and a few gifts from friends, with the addition of a little stationery, school supplies, and bric-à-brac for a drawing card, we have a very inviting little store. These people have no interest in the Bible for itself; we must attract them by other means, then offer the Book.

After opening our Bible room, either Mrs. Gates or I were in it all the time for some months, and we found golden opportunities to do work for Christ. We have a large Bible open near the door with the sign above it, "Every day a leaf will be turned," and below it, "Thy word is a lamp unto my feet and a light unto my path." Many stop to read the open page.

We meet with some opposition. Some tell us this book is prohibited, and some, that we cannot sell it without permission from the bishop; others say it is too mystical for common people to understand, and some return the Scriptures they have bought, saying the priest tells them it is a very bad book. But we heed none of these things, for "they that be with us are more than they that be with them." It is surprising how ignorant the people are of the Bible, and this seems to us one of the best avenues for Christian work in the city. We are

* The mother of Mrs. Gates, who is doing missionary work at her own charges.—Ed.

hoping to be able to sustain it all the year round.

Melissa W. Fitch.

Since the above was written Mrs. Gates was obliged to come North, but her mother holds the fort, having temporarily transferred the Bible depository to the mission house.—EDITOR.

MISSIONARIES WHO WENT HOME IN 1897.

"Christ is worthy, ever worthy; at His feet we cast our crown,
And gladly for our Saviour lay our lives in darkness down;
What is sown in grief and darkness shall be raised in joy and light,
God's harvest shall be worth the cost, His victory worth the fight."

MRS. J. A. EAKIN, Siam, January 4.
MISS ANNA P. JACOBSON, Korea, Jan. 20.
REV. J. M. MCCAULEY, Japan, Feb. 20.
MRS. CHARLES LEWIS, China, May 31.
MRS. CHARLES B. NEWTON, India, June 20.
REV. F. I. LYMAN, Siam, July 15.
MISS MARGARET CULBERTSON, U. S. A., Aug. 1.
REV. J. C. MELROSE, Hainan, Sept. 16.

THE ACTS OF THE APOSTLES CONTINUED.

"And they stoned Stephen, A.D. 33, calling upon God and saying, 'Lord Jesus, receive my spirit;'" and A.D. 1897, they stoned a humble Chinese believer, as follows:

Mrs. C. H. Fenn writes—

A young man from the country near Peking came to Mr. Whiting last year wanting to "study the doctrine." He was a Christian at heart, he said, and he wanted to know more about Christianity. Mr. Whiting gave him instructions for an hour a day, I think it was, and we gave the man coolie work to support himself. He was with us all summer, acting as our messenger between the city and the hills. He showed very little promise and none of us were much impressed with his earnestness. In the fall, (of 1896) Mr. Whiting told him he would better go home and tell his friends about Christ.

The man went and we heard nothing of him from that time on, until some two months ago, I should think, a man came to our compound and said that he was from the same town as our old friend and had come to tell us of his death. This is the story he told:

When the young man reached home he was very earnest in telling his family and friends about Christ, and for this he was constantly persecuted by them. The whole village hated him, and when one day a friend of his got into trouble with the villagers and he took his friend's part, the villagers turned on him and stoned him. When they had left him for dead, he managed to drag himself back to his father's home more dead than alive. His father, instead of being moved with pity, said he would finish the work the mob had begun, and he killed him, burying him immediately, which is one of the greatest marks of disrespect which could be paid to one. We esteemed him very lightly, but God honored him with a martyr's death.

The Bereans, A.D. 50, "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily, whether these things were so;" and Lu Shang-chih, A.D. 1895, was more noble than the men of Hunan, receiving the word in simplicity and daily searching the Scriptures, as follows:

Dr. B. C. Atterbury writes—

One day a tall, benevolent looking man dropped in at our street chapel at Peking. The interest he showed in listening to what was being said was noticed by the preacher, who soon found out the past history of Lu Shang-chih.

Naturally of a deeply religious character, he had joined many societies whose leaders promised peace of mind and future salvation to their deluded followers. The result had, however, always been that, while these false prophets grew rich on the offerings of their disciples, the latter became leaner in both pocket and spirits. For years Mr. Lu had not eaten

meat, had gone on many long pilgrimages, had spent days in silent meditation and had wasted his patrimony upon the knaves who told him that by such means rest could be found for his soul. At last the feet of this groper after the truth had been directed to the "Jesus chapel," and here, for the first time, he heard what he had so earnestly been seeking. He believed with the simplicity of a child. Mr. Lowrie, who became his instructor, has often said he never met any one more eager to learn or more sincere in his faith.

Soon, as the result of his hearty acceptance of Christ, "rivers of living water" began to flow out of him. Everywhere he bore witness to the faith within him. His gentleness and patience, even when sorely tried, were most noticeable, while his zeal in talking, early or late to all who were willing to listen, was unflagging. But I commenced writing with the intention of emphasizing chiefly Lu's love for the Bible. To him it is the only book worth reading. Studying it and asking questions about it are his chief delight.

The picture so often witnessed when touring with him comes up before me: a small room in a Chinese inn, perhaps the ceiling is perforated with big holes and no paper is in the windows; the temperature may be much below freezing; the time four or five o'clock in the morning. There, with his feet tucked under him, his blanket thrown around his shoulders, a lighted candle by his side, sits this earnest man, Bible in hand, keeping his "morning watch" of meditation and prayer. Neither weariness nor cold prevent him at cockcrow from spending an hour with God. No wonder such a man is beloved by his foreign colaborers, blessed in his work, and a shining example of the sturdy type of Christians which these Chinese can make when once Christ takes hold of them. Lu, out of the depths of his Bible study and his own experience, talks with God as but few I have ever heard can. May this brother in Christ, the strongest native support our newly started station in Paoting-fu has, be long spared to assist in building up in that locality a live, aggressive church, whose members shall emulate his Bible-fed faith and zeal.

> At Ephesus, A. D. about 55, "Many of them which used curious arts brought their books together and burned them before all: and they counted the price of them, and found it fifty thousand pieces of silver"; so, in Zululand, 1897, as follows:

The missionary saw a strange sight at prayer meeting one afternoon. Hanging suspended from the pulpit rails were two concertinas and a dozen or more various-colored bags containing "medicines" bought from the witch doctors. At the meeting the people confessed to having used these charms, and the question arose what to do with them. It was decided to burn them. A special meeting was called at which there were many humble confessions, and at the close Zulu men and boys took the "medicines" in a basket to the river side and *burned them before all.* One man confessed that by means of a certain little bottle which had cost him *sixteen English pounds* he had hoped to "charm" a whole family, whom he hated, to their death. Another confessed that while carrying a similar "medicine" in his pocket with a similar purpose, "suddenly there came a great fear in his heart and a thought of the Lord, and he threw the bottle away into the bush."*

* For account in full, see *Missionary Herald*, (Boston), Sept., 1897.

DOMESTIC INDUSTRIES ON MISSION FIELDS—A SERIES.

IV.—WEAVING AND SPINNING.

One of thousands of weavers in South China is the young girl whose picture is produced here, one of the Christians in Hunan province. She is weaving the cloth that will make her clothing, and this is just as the other women do.

She is one of the strongest Christian characters that I know. She was engaged in marriage when very young to a heathen and opium smoker. She could not break the engagement, but she said several times that if she were not a Christian she should commit suicide. It was at her house in the spring of 1896

PERSIAN WOMEN WEAVING A RUG.
From photograph loaned by Miss Mary Clarke of Teheran.

that we talked and prayed with her and tried to comfort her in the Lord. The day after we left she was married. We felt safe about her Christianity, for she had declared that she would rather die than renounce her religion. A year and a half later, in desperation she broke into fragments her husband's opium outfit and drank the contents of the opium cup. Fortunately it contained mostly water, and, though ill a long time from the effects, she did not die. She has been very anxious to study, and as she has a fine mind we have sent word to her and her husband to come to Sam Kong, that he may be cured of his opium habit and she have the opportunity to study. Her husband wishes to be cured, but has not the courage to deliberately cut himself off from the opium.

(*Mrs. W. H.*) *Jean R. Lingle.*

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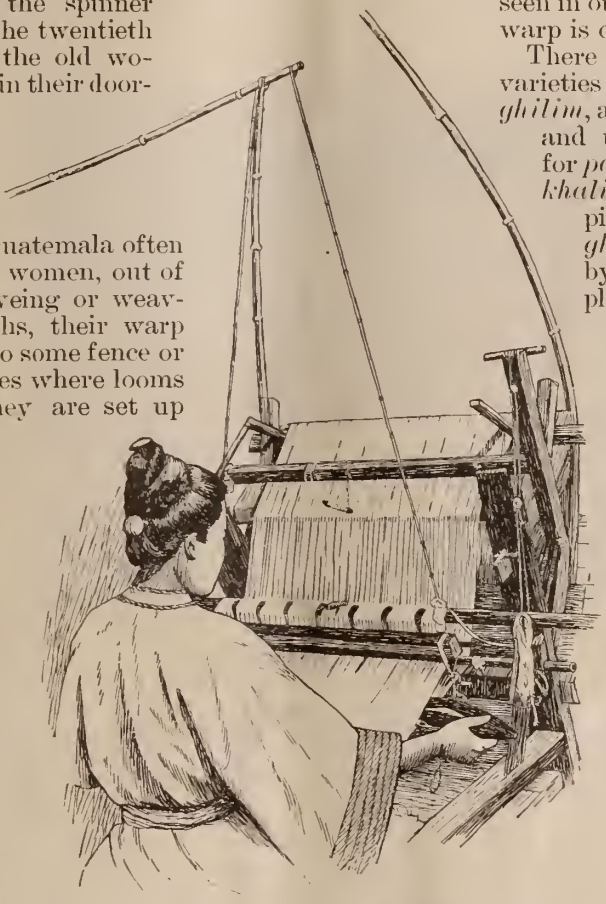
In the comparatively prosperous city of Hangchow, where Chinese women are in advance of those in most other cities, silk culture is extensively carried on and hundreds of women earn a livelihood by reeling silk. In North China weaving is generally done by men, on a loom used with the feet, but spinning with an ancient wheel is still the housewife's occupation.

The islands of Japan owe their largest and most productive industry to the women. They have the entire responsibility of raising the silkworms, and their hands spin and weave the beautiful silks of the country. Throughout the Siamese peninsula women spin cotton and weave coarse cotton cloths for the whole family. One of the expenditures at the girls' school in Lakawn, Laos, not long ago, was for "three weaving machines," while for about twelve dollars a year "a weaving and spinning teacher" is employed in the girls' school at Yamagu-

chi, Japan. One of the employments furnished women at Ambala, India, as a famine relief measure, was spinning, and the out-of-date little wheel is universal in homes of the India poor.

In Syria there is no longer any family loom, but the spinner spins on into the twentieth century. All the old women are sitting in their doorways at evening, gossiping and twisting the distaff.*

Missionaries itinerating in Guatemala often see the country women, out of doors, either dyeing or weaving cotton cloths, their warp being fastened to some fence or hedge. In cases where looms are owned, they are set up in the houses. A few uncut yards are sufficient for the loin cloth of Indian women. All their colors are bright, and in weaving aprons they often interweave some name. They never earn above twenty cents for a day's work; therefore when Mrs. Gates sold a Bible one day, in a weaving room, she had evidence of genuine desire to read the Word.



A HUNANESE WOMAN OF GOOD FAMILY AT HER LOOM.

Carpet weaving is one of the leading industries of Persia; literally, one of its manufactures, for they are woven entirely by hand. There are no great factories producing rugs for the markets of the world, nor are they made, usually, in cities but in homes of the villagers, where men of a household lead the flocks to pasture during the long summer days, and women take the fleece, card it upon curious brass combs, and spin it upon a distaff whirled by hand; or, a common sight is the old grandmother seated upon a sheepskin mat before a rude spinning-wheel, holding the thread between her toes. After the wool has been dyed, women weave it into soft, luxurious rugs on such clumsy looms as the specimen seen in our picture (p. 10); warp is cotton.

There are two principal varieties of carpet—the *ghilim*, alike on both sides and used in America for *portières*; and the *khali*, having a short pile. The coarser *ghilims* are used by the poorer people, and are very cheap, woven in wide stripes costing but little labor.

Each carpet-producing district has its own particular patterns which are handed down from mother to daughter, so that one familiar with Persian rugs recognizes a Ferakhan or Ispahan or Senna rug instantly by its design. In great carpet centres† nearly every home will have a loom, but in other villages one will be seen only occasionally. The time required to make a rug depends upon size, the number of persons engaged upon it, the pattern and thread. Months become years before many of the most elaborate rugs are finished. Sometimes a woman will have but a small fleece of wool which she will card, spin and weave, then wait for another fleece to grow before proceeding with her rug. She will often run out of a certain color and fail to produce the same shade when dyeing

* See cut in WOMAN'S WORK, December, 1896.

† In Ferakhan district (whose capital, Sultanabad, is the centre of the carpet trade of W. Persia) there are 150 villages and some 5,000 looms, occupying about 10,000 people.—Curzon's "Persia," Vol. II., p. 524.

more, but a change from one shade to another is not regarded as a defect. A rug, however, that is wider at one end than the other is poorly done; so is one with creases. A well woven rug should lie perfectly flat.

Many carpets of the present day are

INDIAN GIRLS WEAVING IN GUATEMALA.

of a coarser pattern and weave than the older rugs, and are more rapidly made in order to supply the demand of the European market. Aniline dyes have also been introduced and, to a large extent, replaced the old vegetable dyes. They fade in a few years, and never possess the quiet, artistic coloring which the vegetable dyes produce. An old rug that has been used for years, but never been trodden upon in shoes, acquires a peculiar sheen. In some finer rugs camel's hair and silk are mixed with wool, and I have seen one, but little more than a yard square, valued at $3,000. That on which the king prays is said to be worth $2,500,000. Prayer rugs are made with one end woven differently from the other, to indicate where a little brick, or cake, of sacred earth from Mecca shall be placed. This end is turned towards Mecca in prayer and whenever the name "Allah" occurs, in the *sura* which is being repeated, the worshiper's head is bowed until his forehead touches the brick.

Cushions which serve as seats are placed on strips of felt along the sides of, and across the head of, an apartment in a Persian house. With a choice *khali* in the centre and cushions of silk and velvet, a room is luxuriously furnished, although the floor is of earth. The rugs are protected by a coarse reed matting beneath, which is woven to fit the floor.

The women carry their carpet patterns in their heads, and the little girl in our picture, sitting with them to take her first lessons, will watch the pattern grow until it is fixed in her "head" also, and she will be proud when entrusted to weave in a few threads herself. Each woman has her *charshare* (*chuddar* of India) over her shoulder, ready to draw it over her face if a man should appear, for they are weaving out in the court in order to obtain a better light. By-and-by they will leave their rug to shake the mulberry tree in the corner and eat quarts of the fruit. Do not imagine them weaving a stated number of hours or doing "a day's work;" as Mrs. Bishop says, "they do the rugs in odds and ends of time." While weaving they chatter in the soft Persian tongue about their neighbors, their dress, their husbands and love philters. They are *hareem*, "forbidden," to the outside world, and come in contact with little beyond their own walls. What a joy to sit down with such a group of women and tell them some sweet, old Bible tale!

Loretta C. Van Hook.

CHRISTIAN ENDEAVOR NEWS FROM ABROAD.

JAPAN, FUKUI.—Our Junior Endeavor Society in the Sunday-school held its quarterly meeting last month, at which time the children had their picture taken. I thought it might be of interest at home. The parcels which you see in the children's hands contain rewards given them for attendance at Sunday-school, for learning golden texts and for good conduct. The two boys at the left of the picture recited all the golden texts for the quarter without prompting, but they left their gifts inside when called out to stand in the group. The two little girls in the middle of the front row recited nearly all the texts with a little prompting. They are only eight years old and are always at Sunday-school, the one of them to the right not having missed a Sunday for over two years.

Once, not being well, her parents wanted her to stay at home, but she begged so to go that her father carried her to the school on his back and her teacher took her home again at the close of the hour.

Most of the children in the group are also pupils in the free school held in our preaching place. So we have an influence over them during the week as well as on Sunday. Only two have Christian parents, so it is our hope that the children may lead their parents also to know God. On Friday evening this Endeavor Society holds its weekly prayer meeting and the little ones are thus trained early to pray—not as worshipers of Buddha do, saying over and over the same words, thinking they will be heard for their much speaking, but asking in simple language for what they really desire, believing that God in Heaven will hear and answer.

(*Mrs. G. W.*) *Amy Saxton Fulton.*

JUNIOR ENDEAVORERS AT FUKUI, JAPAN.
[From photograph sent with apology for defects.]

MEXICO, JALAPA.—The Christian Endeavor Society numbers twenty-four members and their meetings are full of life and interest.

MEXICO, ZITACUARO.—We usually have very good Christian Endeavor meetings, with an average of twenty-five present, besides very small folks.

SHANGHAI, SOUTH GATE.—Here in China the Endeavorers are becoming more and more numerous. It is inspiring to see so many who have proposed to offer their lives "a living sacrifice."

IMPROVED MODE OF LIFE OBSERVED IN PERSIA.

As I came into Hamadan, on my return from America, July 16, I was met by comfortably clad men and neatly dressed women, and I could not but contrast the comparatively clean Armenian children with the Moslem children who crowded about, and also with the appearance of the same class of children when I arrived here fifteen years ago.

Entering our church, visions of my first Sabbath in Hamadan rose before my eyes. Then—the old, cold, dark church, with nothing but a hole in the wall to admit light. Women sat on one side, men on the other, while little children, in the scantiest of not very clean garments, ran about the church or went and came at their own sweet wills, which were very noisy wills. Some fifteen years later, we gather in our new church, and boys and girls, who have taken the places of those little ones that I first knew, sit quietly on the platform that surrounds the organ and pulpit. The church is clean, well lighted and ventilated. These children, every one, join lustily in the hymns, and not one moves from that platform till service is ended. In the afternoon the busy Sunday-school shows that they are being trained in the truth which has already blessed their homes.

There is no improvement more marked in the mode of life of our people than their increased attention to cleanliness. Women who, when I first came, laughed

at my horror of the worst class of vermin, when I found them crawling on my dress from benches just vacated by their children, would now be just as much horrified, themselves, to see such a thing on their garments, and the difference in their houses is as great as in their persons.

Yesterday among the Jews, I saw what made me rejoice: the number of large girls under Mrs. Hawkes' care and the wonderful change effected among them in the matter of cleanliness.

Another improvement in the city is the increased amount of greenness. The day after my return here I was standing at my window. Beside me was one of our teachers dressed neatly in a clean calico. Looking at her, I thought of the poor, forlorn little girl whose mother brought her to us begging we would take her in and make a teacher of her, as lameness would prevent her getting a husband. Here she is, transformed into this useful, intelligent, capable young woman. Then I looked over the city and was thinking how great was the change in the number of trees visible when she, expressing the same thought, said: "When you came here, *Khanum*, you could see few trees; now look, how many among the houses." A real road has been made to Sheverine, the village about two miles distant, and trees planted on each side have grown tall in my absence. The "Avenue" is now quite a feature of the landscape, and trees scattered here and there over the plain are a relief to the eye wearied with dust-colored earth. We are glad to see them grow so quickly for other reasons.

When the missionaries came to Hamadan there was scarcely a stove in the city. People kept their feet warm under the *koorsee** while their faces were congealed in the frosty air of the room. Now, so many use stoves that the price of wood has nearly doubled and soon it will be a serious question where we shall find a supply, as all the wood that is burned is cultivated by irrigation.

PERSIAN WOMAN WHIRLING HER DISTAFF.

When we came to Hamadan, houses of the great mass of the people had not even a pane of glass. Now, we find this comfort in most of the houses we visit, and a great number of other conveniences not to be had fifteen years ago, are obtainable in the market.

An improvement most gratifying among our own people is that many of them have learned that labor is no disgrace. When starting our boarding-school, our good matron, Sarra, who has been a comfort to us all these years, sent me a note saying she did not wish to do any manual labor. What she wanted was to go among the people reading and praying. Perhaps my reply was sharp. It was meant to be decided. What I said in substance was, that my religion taught me that right work was worship, and I could serve the Lord Christ as faithfully in sweeping the house or doing the lowliest service for the little ones we were taking in, as angels before the throne that do His pleasure; so, if she was not ready to do any and every kind of right work, she had better not come to me. She came and I never heard any more of unwillingness to work, and, having learned the dignity of labor herself, she has done much to influence other women

* See cut in WOMAN'S WORK FOR WOMAN, Jan. 1896.

and girls. When we came, it was considered such a disgrace for an Armenian woman to go out to work that it was difficult to persuade one of them to do so. Now, in more than one home women have been employed, and in ours the girls trained in the school prove most satisfactory helpers in every way. Besides the knowledge of Christ, there is nothing I have been so anxious to teach the people as this same lesson. Fear of soiling their hands by honest toil has kept the Armenians of Persia the tempters of their Moslem neighbors; has made them the winemakers and sellers in this part of Persia. When I proposed to one of my Moslem pupils and to our Armenian teacher that they take much-needed exercise at the woodpile, and save their money at the same time, their amazement was comical; but when they heard that Hon. W. E. Gladstone was famous as a wood-chopper as well as a statesman, and seeing the missionary gentlemen take exercise in that way, they learned its value, and, I am sorry to say, I lost the ax my good brother in America sent me, in having it carried back and forth for their use.

Then there is what seems to us improvement, in the way they conduct their wedding-feasts. Nothing has pleased me more than the marriage of one of the Jewish converts. He is a fruit of the boys' school. During the anti-Jewish riots five years ago his father professed himself a Moslem. The boy refused to recant his Christian profession and his father tried to kill him. He came to us missionaries and we sent him to Teheran, where he continued his studies and graduated. Now he has returned to claim his bride, who also stood firm when the whole family became Moslems. She was one of Mrs. Hawkes' pupils in the school for Jewish girls. It seemed beautiful to me to see these two stand up in the Moslem father's house, and in his presence, and be married by our simple Christian ceremony. The bridegroom is tall and fine-looking now, and I remember that when I saw him in the school fifteen years ago I said to some one, "I wonder if the Lord Jesus had a face something like that when he was a boy." His face seemed to me so rarely beautiful.

Better than all other improvements is the change in regard to the marriage of girls. While most of the mothers of our girls were married when mere children, none of the girls who have lived in Faith Hubbard School have been so treated. They have remained with us till sixteen years old, and several have stayed two or three years longer of their own choice. Any one who loves little girls can imagine our delight in being the means in God's hands of this blessed change. When we go among Moslems and Jews and see brides of ten, twelve, often only eight years, and hear the awful stories that can be told of their sufferings, one must needs rejoice if even a few are saved from such misery.

One has to live in the East or it will be impossible to understand the force of what is said about people in the days when the flood was coming, "Marrying and giving in marriage," and that it will be the same when the Lord Christ comes to judgment. But *we* know how it is the business of every one's early life here in Persia preparing to get married, and frequently the business of all the rest of life to pay the debts incurred at the wedding-feast. Often the children inherit this heavy burden. We have had three Armenian weddings this summer, at which much of this useless expense was not incurred. Instead of a feast lasting for days, a quiet supper at the house of the bridegroom for his friends, and one even simpler at the bride's house for hers. When supper was over they told us the ceremony would be at midnight, and we hurried away to have flowers and lamps carried into the church. The beauty of the parable of Christ as the bridegroom had been illustrated when every garment for the bride was sent from the bridegroom, and she clothed with them as she waited his coming. Just at midnight the knock came; the bridegroom was coming. We rose quickly and ran to the church. An Armenian wedding hymn was sung as they marched in; the sweetly solemn marriage ceremony was performed and another hymn sung as they moved slowly away guided by many lights. We saw the parable of the Master's coming again before our eyes, and we understand how beautiful it is. May we and all who read so live that we shall be ready, when *He* comes, to enter into His presence with exceeding joy.

Annie Montgomery.

INDIA.

NON-PROFESSIONAL DOCTORING.

MISS FULLERTON wrote from JHANSI, Sept. 11, 1897:

Most of my time out of the zenanas is spent in dispensing fever mixture, quinine, castor oil, eye lotion, etc., but as my work is altogether unprofessional I cannot dignify it by the name of medical work. The right kind of a medical missionary woman would do an excellent work in Jhansi. It is wonderful how even my unskilled doctoring opens the hearts of the people. About two months ago a mother brought her little three-year-old daughter and begged me to undertake her case. The child had burnt her left hand badly, and it was plastered over with ink and whitewash. I dressed that hand twice a day for a month and it was completely healed. The mother seemed scarcely able to express her gratitude. She asked if I would allow her to attend morning prayers that I have with the servants, and she continued to attend until her husband moved. While here she lived in a village just back of our house. I have a little Sunday-school there, and my influence has been greatly increased by curing Mathurinza's hand and by success in checking some fevers.

A FIELD FOR ZENANAS.

My visits to the zenanas are a daily pleasure. I never was happier in my life than I am now. Not a day passes but I have an opportunity to tell the story of our Saviour's love to some who never heard it before. If the young (and even older) ladies in America (who are not too old to learn the language, and are not kept at home by other duties) could only realize what a privilege it is to be engaged in this work, I am sure they would find it almost impossible to stay at home.

New houses are opening to me every day. This is a city of fifty-five thousand inhabitants, and Mrs. Seymour and I are the only zenana visitors. It is a fine field for work and just the place for a home for zenana workers.

Sept. 14.—This has been a busy day. I visited nine zenanas, and was out from half-past nine until half-past four. Before that I read Urdu with my teacher for an hour, and had prayers with the servants and their families. After my return I gave a reading lesson in Roman Urdu to my cook's wife and one in Hindi to the wife of the man who drives my conveyance. One cannot write interesting letters after spending the whole day out in the heat; somehow one's brain seems benumbed. I find my work more absorbingly interesting every day. I do not know what people mean by saying that zenana work is discouraging. It is true that if one's desire is to make "a fair show in the flesh" by recording baptisms, there is room for discouragement; but if, relying on the Spirit of God to do His work, we go out to publish the glad tidings, how can we ever be discouraged? I find the people who are most kind and cordial are those who have been visited by missionaries in other towns, and those who will not receive us are original inhabitants of this place who know little or nothing of missionaries.

DR. HELEN NEWTON of Ferozepore wrote from DALHOUSIE in the Hills, Oct. 6, 1897:

The committee on revision of the Punjabi New Testament is working up here this year, so that is how we have been fortunate enough to come. The committee consists of my uncle, my father and an English missionary. These two months after the monsoons are over are simply perfect. It is neither too hot nor too cold, but just pleasant enough to sit under the shade of a tree all day.

Week after next we hope to go down to the plains and begin our winter's work. After a refreshing two months in the hills I look forward with pleasure to getting back to my *buddis* as I call them, and listening to

their thousand and one ailments and complicated family histories and numberless joys and sorrows. It is a joy if one can give them consolation. An old woman will often come into the consulting room and begin by saying that she has "no one in front or no one behind." She means that she has no relatives, and thinks she will awaken my sympathies and get better medicine than she might by simply telling the symptoms of her ailment.

The hospital, unfortunately, had to be closed these two months, as I have no assistant whom I could leave to carry it on.

AFRICA.

INLAND TRAVEL.

MR. ROBERTS left Batanga last summer to establish himself at LOLODORF, a German government station, ninety miles from the coast. From there he wrote Aug. 28, 1897:

August 17, the carriers took about 45 loads for Lolodorf. Herr von Oertzen, district commander at Kribi, kindly gave me a letter to the officer at Lolodorf.

The rats kept us company the first night, eating the men's *macauda*. They started with plenty of food, but often if they have four days' rations they will eat it up in three and go hungry one day. It seems to me that one of these men can eat three times as much food as a white man, or go three times as long without food and not suffer from it.

The second night the shed in the bush where we slept had a fence along the open side and at the ends, for fear of a leopard which is said to have killed three people on that road. There are a few leopards in this bush, for two have been shot. That first day we met 250 carriers going to the beach.

The Sabbath passed pleasantly. Besides our own men, about 30 carriers, Kru boys, came along before night. Monday we must have met over 400 carriers; 200 belonged to one caravan.

THE LIQUOR CURSE.

At Bipfindi there were over a hundred waiting. While there a soldier and another man got into a fight; they were both half drunk. The soldier declared that he came all the way from Monrovia to teach that colored man some sense, and he would beat it into him if he could not get it into him any other way. There were those hundred heathen seeing two civilized (?) negroes have a fight. As soon as things quieted down a little, I tried to explain that God had sent His Son into this world, and that after he went away Christ sent the good Spirit, that He may be in us, the power that will not only take away the desire to fight but also the power to do good. It is a painful thing to see a drunken man here. One of the trading firms at Batanga pays a yearly liquor license of $500, and I do not doubt but the other four firms do the same. If this kind of thing should never stop before Christ's kingdom of righteousness be established on this sin-cursed earth, it certainly will stop then. But meantime we can be clear of the blood of these Africans who are destroyed by this traffic, by opposing it with voice and vote and every other influence.

We met Ntunga on the path and some of his wives. The head wife had an umbrella to protect her from rain. He received us kindly. He seems like a different man from two years ago, when he was having an *ngee* dance the Sabbath we spent in his town. Government kept him a prisoner at Kameruns for some time. We bought an abundance of food in his town with soap.

WE REACHED LOLODORF

Wednesday afternoon. Have no trouble to get men bring materials for a house. Some of them wanted pay for their work before they did it, according to their "fashion," but concluded their "fashion" was not good. We are thankful to have a house with a dirt floor until the other is built.

There are a few Haussa men here at the government station. They seem stronger than these people. They had a string of beads, and as each bead was slipped along the string they muttered something until a knot in the string was reached, when the bunch was turned over as they called out "Allah," bringing the bunch of beads to the forehead and then beginning over again. They are Mohammedans.

Two young men have told me of dwarfs in four places near here. Our only hope for reaching these, humanly speaking, is by the aid of these Ngumba people; without a guide one can easily be lost not twenty feet from the path. The dwarfs move about so that one may not find them twice in the same place.

WHITE NEIGHBORS.

There are four other white men stationed here now, three government officials and one white trader. Mr. Zenker is at Bipfindi, half way to the beach. He is making collections of plants and birds. Rubber and ivory, birds and bugs, have brought more men into this district than the need of human souls. What a shame! God grant that it may not always be so.

ONE IS NEVER LONESOME

with the presence of the Holy Spirit, bless God! His presence is so real, sometimes, tramping these bush paths, or in these huts. How can it

be otherwise when He sends us to do a task that an angel from heaven would come quicker than lightning to do if he could only have a chance. When Mr. Kerr was building the house at Elat, part of the posts were longer than the others as the ground was uneven. The Bulu came around and said they always believed the white man was a fool, and now they knew it, or he would cut the posts all the same length. But afterward when the house was up, they had to admit they were mistaken. They had no vision of what a white man's house was to be. The Lord expects us to so have His thought for our own time and life that we may work joyfully while the world stands off and calls us fools.

SYRIA.

MRS. HENRY JESSUP of Beirût wrote from AALEIH, Mt. Lebanon, Oct, 27, 1897:

Our summer has been quite broken up. . . . While Mr. William Jessup was ill, from the first of June, all through that month and the first part of July, his father was vibrating between Beirût and Zahleh, attending to his own work in Beirût and the station work in Zahleh, looking after workmen on the new house, and helping somewhat in nursing the patient. I am glad to say that Mr. Jessup's part of the building is finished and they moved in about the middle of September. . . .

The little village school for girls, up here in Aaleih, supported by young ladies of the American families which summer here, is prospering. There is an attendance of about forty and the attractive Syrian girl who teaches it is most enthusiastic about it. Although at first established at the request of a few Greek Church and Greek Catholic families in the village, Druze girls have entered and are delighted to have the opportunity. The young teacher every noon makes a call upon one or more of the families who send to the school and is received cordially. She walks to school a mile and a half every morning, and home at night, all through the inclement weather of winter or heat of summer, except for one month's vacation. Will you not remember this little school in your prayers, especially that some of the Scripture that enters the minds of these ignorant Druzes may be precious seed that shall bear fruit to life eternal?

I will say in addition that every child in school is expected to pay one and a half piastres a month (about six cents) and this sum is regularly collected. If they do not pay they cannot come. This makes them value the school more than they otherwise would.

JAPAN.

MISS CLARA ROSE wrote from OTARU, Oct. 16, 1897:

A southwest monsoon has been visiting us for the last few days, bringing rain and devastation and chasing away our lovely bright autumn. No wonder Mrs. Judson wrote that poem when she was alone in Burmah with this wind,

"The wild southwest monsoon has risen on
broad, gray wings of gloom."

Those winds sometimes come far up our coast and bring enervation and depression.

Our little Otaru school is steadily growing. We have more than thirty pupils (since eliminating the boarders) and we have been started under our new régime only a few weeks. The new kindergarten department is doing well, and we hope to meet many parents through these small children. We now have three Sunday-schools here and all doing well. I have opportunities of distributing many more tracts than I am able to buy. I am building a new room for kindergarten and Sunday-school.

BIRTHDAY FESTIVAL SURPRISES.

I celebrated my birthday by inviting thirty-five Japanese women to dinner and to spend the evening. Nearly all brought a beautiful gift, much to my surprise, and a few who could not come sent thirty cents. What a remarkable custom!

The house was open from top to bottom and the women wandered about at pleasure. One played the organ for us and we had pictures and conversation. I had removed the furniture from my dining-room, so there was room for five tables. Every one pronounced the feast "simply superb," and we all ate so much there was hardly enough left for the two servants. Some of the women came from very far, one across the mountains bringing a baby on her back and a small girl by the hand through a heavy storm. Those who could not come wrote a letter or a poem. Next morning, when I stood amidst the spoils of fruit, cake, dishes, trays, vases, baskets and other lovely things which the women had brought, I realized how a New England minister must have felt in the old days of donation parties. Had I known the custom which would prevail, I might have thought long before celebrating my birthday. Still, it did us all good, and we hope some new women have been added to our church congregation and prayer meeting.

The rainy season caught us just about the hour of their assembling, but the house was

light and warm and we enjoyed it all the more, after the women were safely inside.

I realize more than ever before what fine opportunities the kindergarten affords for

LAYING FOUNDATIONS

in the first principles of morals, manners, good citizenship, ability to get along with others, rejoicing when they succeed, not interfering with their rights, making one's self agreeable to those nearest in daily contact, love for the home—yes, and in desires after holiness. A really good kindergartener is rare, but when found, what a treasure! Such an one I have. She is a Japanese girl trained by Miss Milliken in Tokyo.

Almost any time now when I look from my windows I may see Japanese gunboats in our harbor. Since the war we do not have to depend upon other people's navies. These boats are as beautiful, at this distance, as those of the British fleet which visited us last summer. They carry those surprising search lights too, but they lack the music. Ah, the music!

CHINA.

TERRIBLE TYPHOON.

Miss Schaeffer wrote from Kiungchow, Hainan, in September, giving details of the typhoon mentioned last month:

When we heard of the serious illness of Mr. Melrose, Miss Montgomery started immediately on her four days' journey overland to be of what assistance she could to the distressed friends at Nodoa.

On Friday night the wind, which had been blowing furiously all day, developed into a typhoon. All night long as the wind turned from north to west, to south, to east, I was kept busy moving things to escape the streams of water that came through the tile roof. I did not experience the slightest fear for myself down on the cement floor of this low one-story house, but my thoughts sped from Miss Montgomery, whose whereabouts I did not know, to Mr. and Mrs. Newton in a rather high two-story house about the distance of two blocks from me; to our friends in Hoi-how, where the houses are exposed to a full sweep of the wind from both sea and land; to Mr. Gilman, who had started that day on an itinerating trip and was on a small boat up the river.

All through the night I could hear tiles falling, blinds torn from hinges, a mat covering over our court with its bamboo supports falling piece by piece, the limbs of trees breaking, and the continual downpour of rain. Next day I learned that all the missionaries were safe, but over one hundred Chinese lost their lives by drowning at Hoi-how. I visited the scenes of desolation down there and found them indescribable; bridges washed out, boat people's houses flat in the mud, great junks in the streets or rammed into houses, roofs torn off and walls down, poor people sitting around on piles of rubbish weeping, and, to crown all, cholera on the increase. The doctor was called to prescribe for five cases inside of one hour that I spent at his house that afternoon. The cause of so many deaths was the sea water rolling in about four feet deep. People were driven from their beds to stand on tables, and this in the blackness of midnight. The water was up about two hours and then receded, leaving a desolate-looking landscape. Our friends describe the beating of the great waves of ocean water against the house as something terrible.

Sunday evening we received the sad intelligence of the death of Mr. Melrose on Thursday, Sept. 16. Mr. Melrose had been on the field seven years, and was well equipped in the language and in acquaintance with the people, was at the head of the boys' school at Nodoa, had general responsibility of the station, and was a patient, earnest, industrious worker. We do not see how he can be spared, but his work must have been done or the Lord would not have taken him.

SAVED FROM SUICIDE AND OPIUM.

Our Sunday meetings held in the house occupied by Miss Montgomery and myself have been growing gradually, so that we look for from fifty to seventy every Sunday. About twenty of these are usually children, and the rest grown women. One woman who had meditated suicide became so interested here that after about two months of diligent learning she was baptized. Her faith in God is strong, and, while she laments that age and failing eyesight prevent her from going out to exhort others, she prays at home and her life is having its influence upon her family.

Another woman gave as her grievance that her husband was an opium smoker; she wanted him to break off the habit, but he would not listen. I suggested that perhaps she had scolded him too much and she ought to use "sweet" words in urging him. I also asked her to join us in prayer to God that her husband might be willing to take the treatment. One day she came rejoicing; he had consented to go to the hospital. He has since broken off the habit and has learned the Lord's Prayer.

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR FEBRUARY.

General Subject—The Unbelieving World.

(a) The vastness of the field.
(b) The world without the Gospel.
(c) Barriers to the Truth.
(d) The world's religions: How to meet them.
(e) The nominal Christian churches.
(f) Christianity the only saving Faith.

Prayer—for Missionaries of advanced years, and for those upon whom bereavement or other personal affliction is to fall this year: for enlightenment of *leaders* in every false faith—like Luther in the monastery.

Young People and Missions.

Aimless Meetings.

In every battle there is a great waste of ammunition. It is estimated that only one bullet in a thousand hits the enemy, and only one in ten thousand proves fatal. There is the same waste in our missionary meetings, largely because our missionary shot is fired at random, without definite aim. Every missionary meeting should have a special mission, every number on the programme should be chosen with a definite purpose in view. Is it not true that sometimes the Scriptures are read, hymns sung, and prayers offered because it is the proper thing to do at a missionary meeting, and that occasionally articles are read, just to fill up time?

Missionary Seed.

"Whatsoever a man soweth that shall he also reap." When a farmer wants a crop of wheat, he sows wheat; when he wants corn, he sows corn. If a missionary worker wants certain results, he must sow certain kinds of missionary seed. Pass your meetings of the last year in review. What kind of harvest may you reasonably expect from the kind of seed you have sown? Missionary societies should endeavor to secure volunteers for actual service on the field; to incite to liberal giving; to encourage regular and systematic praying for missions; to educate Christians along missionary lines; to deepen the missionary spirit; to rouse interest in missionary reading. What numbers on your programmes have been specially aimed at producing these results?

Definite Praying.

There should be more *real praying* in our missionary meetings—definite praying for special things. It is said that Gossner "prayed open both hearts and pocket-books; prayed up the walls of a hospital; prayed mission stations into being." So may we. We have the same precious promises. We may pray missionaries into the field, money into empty treasuries, heathen souls into the kingdom of God. But our praying needs to be more definite praying. A study of the current missionary magazines will give the needs of special missionaries and special fields. Write these on slips of paper and use them in a chain of prayer. With a little effort, the chairman of a Christian Endeavor missionary committee could secure at least one prayer for missions in every C. E. prayer meeting.

A Prayer Hour.

But public praying for missions is not enough. An effort should be made to secure private prayer also. Each society might agree on a special time for such prayer. Our women's organizations have chosen the hour from five to six each Sabbath evening. The Student Volunteers send up a prayer for missions every day, no matter where they may be, when the noon hour strikes. The use of a prayer calendar is very helpful.

Consecrated Money.

Dr. Gordon has said that money consecrated by the prayer of faith has greater value than ordinary money. Two noble women in Scotland once collected over two thousand pounds *in pennies*,

"each of which represented so much intelligence, faith and prayer." How about your own gifts? Are they thus consecrated? Would it not be well for all young people's societies to act upon the suggestion of our General Assembly in regard to church collections, and publicly consecrate their offerings to God by prayer?

Belle M. Brain.

SPRINGFIELD, Ohio.

AT BOTH ENDS OF THE LINE.

How wonderfully easy it is to see clearly the duties of others! In no respect am I, at least, so surprisingly clear-sighted as when I perceive what some one else should be about. In consequence of this trait of mine I have been cogitating a good deal lately on the duties of those in the homeland to whom, no less than to those abroad, the Master has given the commission to "disciple all nations." But if I speak of one or two of these duties let it be with the explanation that I eagerly scan the pages of WOMAN'S WORK for similar suggestions from the homeland which may be helpful to one at this end of the line.

It *is* such a help, dear sisters at home, to have our little attempts appreciated at interesting home friends in our work. It was an inspiration to one young missionary to have a letter from an entire stranger who had taken the time and trouble to write her that a certain letter, sent long ago by the missionary, had been the means of adding a goodly sum to the Board treasury. Have you any idea what a comfort and pleasure are letters of the corresponding secretaries, who keep us in touch with the societies who are supporting us? Of course it is understood that missionaries are to write to their societies once in so often, and the letters are supposed to be full of all sorts of incidents that will stimulate the zeal and interest of those who attend missionary meetings. Oh, dear! how often those "interesting incidents" seem to be lacking, and only the humdrum every-day life presents itself to one's mind when she sits down to write the regular letter. She does the best she can, and sends it off with a sigh. After awhile, comes the answer from the secretary with kind words of appreciation, and, perhaps, account of an especially interesting meeting, and the much-appreciated words, "We prayed for you by name." Oh, the comfort and cheer that goes straight to the heart then! Perhaps, the secretary goes on to tell of some interesting gathering or entertainment which she has just attended, or speaks of local items if her correspondent is acquainted with her place of residence. And lo, the letter from the homeland has done more good than the letter from abroad, and Mrs. (or Miss) Missionary says to herself, "Well, it is not so hard after all to write to such kind friends, who really seem to take an interest in the little details of my life out here, and to sympathize and understand as I never thought they could."

So much has been said of the duty of those at home to pray for those in the field, that I cannot add anything to it, except perhaps to speak of a little incident in the life of my own mother when she was a foreign missionary. She loved to refer to this experience. Once some very hard and serious complications had arisen in the work and my parents were full of anxiety and sorrow, so that they stayed up the greater part of one night in earnest prayer. All at once during the night watches, the load seemed to roll from their hearts and they lay down to quiet sleep with no further anxiety. The Lord himself took control of the matter and caused things to be "better than their fears." Years afterward, when my mother was attending a missionary meeting in Boston, she happened to speak of this incident, and after this meeting a lady came up to her and asked when it had taken place. A careful comparison of dates disclosed the fact that on the very day and, accounting for the difference in latitude, at the very hour when the burden was heaviest on the hearts of the missionaries, a little band of Christian sisters in a New England State had met and decided to pray particularly and by name for these very missionaries, with the result, which we all believe in theoretically, but often forget to realize, that "While they are yet speaking I will hear."

When you pray for your missionary

sisters, day by day, as their names appear on the calendar for prayer, do you fully believe and expect that God is going to hear and answer that prayer? May he give you from time to time some sweet token that he *has* thus answered you, that you may be encouraged to go on and pray yet more earnestly and believingly.

PERSIA. *Mary Schauffler Labaree.*

SILVER ANNIVERSARIES OF WOMAN'S MISSIONARY SOCIETIES.

[As these occasions are destined to be more numerous than last year, reports will need to be briefer, and all reference to "decorations" will be omitted.—EDITOR.]

That in Central Church, Rochester, N. Y., was celebrated last September, and, in connection with the Wednesday evening prayer meeting, following a supper taken together. The secretary's admirable report shows that the interest of the society first centered upon a missionary to Africa, whose salary they paid. Their lines have since gone out to China, Japan, Turkey, Syria. "The same process through all: a little interest and we gave a little; then more interest and an effort to know the field; then, quickened by the Spirit of God, our heartfelt prayers with our gifts."

Mrs. William Alling has been their loved president the whole twenty-five years. They organized with 56 members, and at present number 125. The occasion led a gentleman of the church to advocate a missionary society for *men*, and should it materialize this would be one of the best results in the whole history of the auxiliary.

The presbyterial society of Brooklyn, N. Y., marked their anniversary, Nov. 8, by an afternoon service in the chapel of the First Church, followed by light refreshments in the parlor. The president, Mrs. Mason, conducted the exercises and a history of the evolution of the society was given by Mrs. D. M. Miller, and an original poem by Mrs. Hill was read.

Rev. John Wells, the venerable president of the Board of Foreign Missions, spoke with animation and power upon "The Certainties of Our Work." The editor of WOMAN'S WORK FOR WOMAN congratulated the society upon the privilege of twenty-five years of service and enlarged upon medical missions, the object to which the offering of the occasion was devoted.

That of Oxford, Ohio, was celebrated Nov. 9. In response to the silver lettered invitations, many who were unable to be present sent letters which were read. The president, Mrs. E. S. Robinson, conducted devotional exercises. A paper upon the "Origin of Woman's Missionary Societies" was read by Mrs. Macauley. The history of the "First Ten Years" was given by Miss Rogers with a roll-call of first-year members, responded to by verses of Scripture from those present, letters from the absent, and by texts from daughters or friends of those who have been called to the Home above.

A history of the "Last Fifteen Years" was given by Miss Bishop. The society, although small, has been faithful and earnest and has held meetings regularly since the beginning. A paper on "Why We Purchased Woodstock" was read by Miss Colmery. The treasurer's report by Mrs. Richey was in form of a letter. The silver thank-offering was much increased by a contribution from a distant city in memory of a dear mother, once a member of the society.

After the exercises refreshments were served and a delightful social hour enjoyed. *A. J. Bishop.*

BOOKS RECEIVED.

In Memoriam. By Alfred Tennyson. With a Preface by Henry Van Dyke. Illustrated by Harry Fenn. (Fords, Howard & Hulbert, New York.) 8vo, 229 pp. Silk, gilt top, boxed. $3.50.

"The greatest of English elegies," as Dr. Van Dyke calls "In Memoriam," after contributing to the culture of a generation of men and women, has for the first time been illustrated and bound separately, in a style worthy of it as a presentation edition. No great poem that one can recall is more enhanced in value by illustration. The variety and daintiness and sympathy of Mr. Fenn's work is itself an interpretation of the poem and lights up its shadows. The book is exquisite to look at and wholly fit for a Christmas or wedding gift.

Dr. Van Dyke is an authority on this "Victorian Classic," and his "Preface" guides one to appreciation of Tennyson's noblest poem.

The Way of Fire. By Helen Blackmar Maxwell. (Dodd, Mead & Company.) 244 pp.

"The Bishop's Conversion" introduced Mrs.

Maxwell to hundreds of missionary workers. It was, and will continue to be, an admirable campaign book. "The Way of Fire" shows a decided advance in literary merit; its author has gained in power of condensation and story construction, while its handsome type and uncut edges are a contrast to the old-fashioned air of the former volume. "The Way of Fire" does not, like that, move in the sphere of missions; it is an out-and-out novel, but, true to her missionary instincts, Mrs. Maxwell founds it on a plea for the Eurasian population of India and a protest against caste among Christians. Intimate acquaintance with India is manifest throughout and the moral tone is profitable for reproof to Mrs. Steele's representations of English life in India.

The Queen's Daughters in India. By Elizabeth W. Andrew and Katherine C. Bushnell. (Pacific Press Publishing Company, Oakland, Cal.) Paper cover, 25 cents.

These names will be recalled as standing for two American women who were sent around the world by the W. C. T. U. in the interests of social purity. While in India in 1892 they made investigations which were reported to Government in England, regarding military regulation of vice in India. Missionary enterprise can hold but one attitude towards this system, that of resolute opposition.

SINCE LAST MONTH.

ARRIVAL AT BATANGA, AFRICA.

Rev. Frederick G. Knauer, who sailed from New York, Sept. 9.

ARRIVALS.

October 22.—At New York, Mrs. W. F. Gates from Guatemala. In Nov., Mr. Gates, also. Address, Nyack, N. Y.

November 3.—At New York, Miss Ellen M. Law from Syria. Address, West Brighton, Staten Island, N. Y.

November 17.—At New York, Mr. M. Henry Kerr from Buhuland, Africa. Address, Chestnut Hill, Phila., Pa.

DEPARTURES.

November 27.—From San Francisco, Rev. Geo. F. Fitch returning to Shanghai, leaving Mrs. Fitch at Wooster, Ohio.

Miss Harriet Lewis returning to Canton, China.

December 18.—From San Francisco, Dr. Mary Brown returning to Wei Hien, China.

RESIGNATION.

Rev. E. P. Fisher, Canton Mission, China. Appointed, 1895.

Those desiring leaflets will kindly order from the Woman's Boards as advertised in the following Notes and *not* to WOMAN'S WORK FOR WOMAN.

To the Auxiliaries.

[For address of each headquarters and list of officers see third page of cover.]

From Philadelphia.

Send all letters to 501 Witherspoon Building.

Directors' meeting first Tuesday, and prayer-meeting third Tuesday of the month, at 11 o'clock, A.M. Visitors welcome.

THE removal from Philadelphia to Wooster, Ohio, of our loved, faithful and efficient Young People's secretary, Miss F. U. Nelson, severs a bond of sweet fellowship not only with the little company of women here at headquarters, but with our great army of young people and children which, for the last ten years, she has led so bravely and wisely. How sadly we shall miss her "willing service" in every department of our work! Happily for us, she will remain within our territory, and we are confident the synod of Ohio will reap the benefit of her presence within its bounds.

WE are encouraged to hope that very soon a successor to Miss Nelson will be found, who will devote herself to the responsible and increasing interests of our young people. Meanwhile we shall be prepared at headquarters to answer all correspondents who may need information in this department.

WEEK OF PRAYER.—Daily meetings, January 3–8 inclusive, at 3 P.M. A list of topics for each meeting, giving the names of the leaders, has been prepared by our prayer meeting committee, and should any friends desire to follow these meetings in their homes, or by special meetings, copies will be furnished upon application and upon receipt of postage.

OUR *Fund for the Debt* reached $1,546.50 on December 1. A good beginning, we think. Word comes from Endeavorers that they are fulfilling their twenty-five cent pledges, and from Bands, Auxiliaries and Presbyterial Societies that the interest is spreading. Now come letters from our vice-presidents who are bestirring themselves in this matter, telling of special letters sent out, and in some instances special treasurers appointed that there may be no mistake. "Of course we Presbyterians ought to take hold of this matter in good earnest and pay our debts like honest people." As members of the whole Church we should feel a personal responsibility about this debt and seek to influence the fathers, brethren and sisters to give a special offering that this great mountain be removed and cast into the sea. The simple question is: "Can I help, even a little, to roll off this heavy weight resting on our Board of Foreign Missions?" The simple answer is: "Aye, and that quickly."

FEBRUARY SECOND is Endeavor Day, which marks the date of organization of the first S. C. E. in 1881. It is a day devoted to denominational rallies, and we would urge our young people to apply their special missionary offering that is usually made on that day, either to their regular pledged work or to the debt of our Foreign Board.

AN attractive *Endeavor Day Exercise* (15 cts. per doz., $1 per 100) prepared by Miss Nelson is now ready and will prove helpful in making up a programme. The exercise will be interesting at any meeting, but particularly suitable for this day.

"*Go Work To-day in My Vineyard*" (responsive service), 10 cts. per doz., 50 cts. per 100. *A Trip Around the World*, 5 cts. each, 50 cts. per doz.—an attractive exercise for children; costumes may be used if desired. *Ideal Young People's Work*, 2 cts. each, 15 cts. per doz.—a leaflet setting forth in unique style the author's conception of the way in which young people may be led into missionary work. "*The Memory of Thy Great Goodness*," 6 cts. per doz., 30 cts. per 100—a *new* leaflet for praise meetings; and as we have a new edition of *Invitation Cards to Praise Services*, 25 cts. per 100, both are timely for coming thank-offering services. Send to *Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, Pa.*

IT is the purpose of the society to furnish each month during the year a special leaflet on the topic of the month. *The Bible and Foreign Missions* (1 ct. each, 10 cts. per doz.) is now ready for January, and by permission of WOMAN'S WORK FOR WOMAN we have printed, as a Bible reading to accompany it, *The Place of Foreign Missions in the Word of God*, 15 cts. per doz., $1 per 100.

Year Book for 1898, 10 cts. A well-known pastor writes: "I have had unfeigned pleasure in praying my way through the Year Book for '97, and in keeping in touch by means of it with the busy men and women of God in their far-off fields of labor. Many of the names are quite familiar now, and when I come to them I feel like 'making a fuss' over them, as one does when he meets a friend whom he has not seen for some time."

Do not forget the *Hand Book*. 8 cts. Indispensable to all who would be intelligent leaders and advisers.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

IN order to meet the call for contributions to cancel the debt resting on the Assembly's Board of Foreign Missions, our Board requests a

Self Denial Week

to be observed by all its auxiliary societies during the week of Prayer. There are few who cannot save a nickel a day (and this would aggregate more than $10,000), and many can save more. The Salvation Army secures $40,000 during their week of self-denial; have we not more luxuries than they which we will gladly resign for the honor of Him who directs us to "owe no man anything, but to love one another?"

AGAIN has the angel of death come to the family of one of our officers, this time taking Dr. Scott Helm (from the midst of his usefulness, as it appears to us), son of our secretary, whom most of our missionaries who have gone out within the past ten or more years have learned to love through her correspondence with them as Chairman of Missionary Candidate Committee.

THEN, too, our Board grieves for its daughter in Hainan, Mrs. J. C. Melrose, so sorely stricken in the taking away of husband and infant daughter.

OUR missionaries whose birthdays come in January are Dr. Eleanor Chesnut, the 8th; Miss Leinbach, 10th; Dr. Anna Larson, 11th; Dr. Mary Brown, 14th. It may be there are others, but we have failed to secure the dates of four of our workers in China, six in India, one in Japan, two in Siam, two in Laos and one in Syria.

NEARLY twenty years ago, when the Board of the Northwest was yet in its infancy, and the modern methods of bee culture were also too new for any to try except the chosen few who are abreast of the times, a lady began to support a Bible woman with her honey money. Year after year the annual sixty dollars was sent in as quietly as the bees gathered the sweets that earned it; and year after year the word "Sweeter than honey" was taught afar by the faithful helper. Now the giver *adds* to this year's gift one thousand dollars for safe investment, that the interest may be used to keep on telling the good news "unto the end."

A FEW years since a young man and wife assumed the support of a native teacher; hard times and reverses came, but a friend agreed to assume the cost meanwhile. Says the presbyterial treasurer, "Was it not a beautiful thing for one friend to do for another?" They now gladly resume payments.

WORD comes from one of our extreme Western synods that the members came into the woman's meeting and "cleared the literature table," buying the entire lot.

AGAIN for the month's study we must take our Bibles; the Bible readings mentioned for last month are suitable also for this.

WE have a new Responsive Service, *Go Work To-day in My Vineyard*, for praise meetings, 10 cts. per doz.; also an *Endeavor Day Exercise*, 15 cts. per doz., $1 per 100; leaflets, *How One Woman Helped*, 3 cts. each, 30 cts. per dozen. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

AT a recent meeting of our Board of Managers, the proposal of the Assembly's Board in reference to the Christian Endeavor societies and Sabbath-schools was accepted. It has been thought that on account of their thorough organization the Women's Boards could come into closer touch with the C. E. societies than the Assembly's Board are able to do. A cordial invitation has therefore been extended to these societies to work with us and get their letters and information from the field through us. This invitation will reach them in the form of a circular sent out through our presbyterial secre-

taries for young people, and will meet, we hope, with a prompt and cordial response. Letters have been written to all our presbyterial presidents giving full information and asking their co-operation in the carrying out of this plan. To them have also been sent the communication of the Assembly's Board on this subject and copies of our own circular.

It is recommended that the Sabbath-schools send their contributions directly to Mr. Hand, the treasurer of the Assembly's Board. The Christian Endeavor societies uniting with us should send their foreign mission offerings to us through their presbyterial treasurers, whose names will be given in the circular.

A Bible teacher in the mountains of Kentucky inclosed to us a gift for the debt of our Foreign Missions Board. She writes as follows: "While a home mission worker at the front, my heart is no less in foreign missions. I send this as my thank-offering and a part of my thanksgiving service." Truly those who live nearest their Master and are trying most earnestly to do his will, love all work for his kingdom.

At a recent meeting of one of our presbyterial societies, embracing only a few small country churches, twenty-six Year Books of Prayer for Foreign Missions were sold.

The Managers of our Women's Board, realizing the self-denying efforts of the foreign missionaries to contribute towards paying off the debt of the Assembly's Board of Foreign Missions, have determined to make an effort among its own members for this object.

At the prayer meeting on the morning of December 1st, the Rev. Wilton Merle Smith made a forcible appeal for proportionate giving, pleading that one should give to the Lord in proportion as one spent for one's self, declaring also his conviction that the promise attached to the injunction in Malachi, "Bring ye all the tithes," etc., was literally fulfilled. He quoted many instances to prove his point.

In response to suggestions received, we shall hope to give the list of leaflets bearing upon any special topics one month in advance, that there may be more time to circulate them before the monthly meetings of Auxiliaries For the January meeting we have in preparation and to be published by January 1st a special leaflet bearing upon the special topic *The Bible in Foreign Missions*, price, 2 cts., 15 cts. a doz. For February we have on China: *Historical Sketch*, 10 cts.; *Question Book*, *Dear Old Chen Nai Nai*, each 5 cts.; *Ling Te's Letter*, 3 cts.; *Is it Worth While? Rays of Light*, *The Chinese Daughter-in-Law*, each 2 cts.; *Chinese Burden Bearers*, *Foot Binding in China*, *Infanticide in China*, *The Mind of Chinese Women*, each 1 ct.

Northern New York.

A most interesting letter has been received from Mr. Snyder, of Bangkok, Siam, acknowledging the gift for the floating chapel building at Ayuthia, which contribution, he writes, practically covers the cost of the entire building. Mr. Snyder visits Ayuthia twice a month, stopping from three to four days, making the chapel his headquarters. Now that he no longer has to stay in the native houses with their hot, stifling air, he does not return home "all worn out and very cross," but "in good shape, able to do far more work in Bangkok, and elsewhere, than I could before the chapel was built." A day-school is held in the chapel, taught by a native. Mr. Snyder talks and teaches the people who come to Ayuthia to attend court, many of them farmers, from distant parts of the province. Mr. Snyder says: "You now hold a particular claim to this building and may naturally feel peculiar responsibility for the whole field of Ayuthia, as this is worked from your chapel as a centre." This responsibility should lead to much prayer for God's blessing on the seed sown. Copies of this letter can be obtained by writing to the secretaries.

Arrangements have been completed for the visiting of the C. E. and Y. P. Societies of Albany and Columbia presbyteries by their missionary, Rev. James B. Rodgers, of Rio Janeiro, Brazil. As these meetings will be taking place when this issue is read, we trust they will be prayerfully remembered; for we feel assured that, with God's blessing, much good will result from this contact between the young people and their missionary.

While we have a hope that all our auxiliaries mean to have a hand in making the debt of the Board a thing of the past, this must not be done at the expense of our pledged work. All gifts to the debt must be over and above our regular contributions.

We would extend a most hearty welcome to the latest addition to our ranks, the Auxiliary of Menands.

During the temporary absence of the chairman of the publication committee, and until further notice, all orders for the Year Book, and applications for sample copies of magazines, must be sent to Mrs. Alonzo Alden, 2506 Fifth avenue, Troy, N. Y. We trust the secretaries of literature, in each auxiliary, will make an effort to have the magazines and Year Book in every family in their church. Price of Year Book, ten cents.

May the New Year come freighted with God's blessing to every member of our Northern N. Y. household, and may it be a year of more faithfulness to the trust God has committed to us.

From St. Louis.

Meetings at Room 21, 1516 Locust St., first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to the above number. Visitors welcome.

We are glad to report an increased interest in missionary work in our own territory. Our committee is working with more zeal than ever for the wider distribution of our magazines, Woman's Work for Woman and *Over Sea and Land*, and more attention is being given to them than in the past.

Reports from Miss Mary Palmer of Kanazawa, Japan, come to us of better health and work truly most encouraging in her field,

CHEERING words from Kansas come to us. One friend writes: "Miss Cogdal of Shanghai was with us and interested all in her work." Also this note of praise: "We feel that interest in missions is deepening and widening in our presbytery, as three flourishing societies have been organized within a year."

MISS ANNA MELTON'S report of these past six months in our presbyteries is helpful and encouraging. She has had a busy, hardworking tour. We have not space for a full report. In one presbytery she made twenty-six addresses in nineteen days; in another twenty-three addresses in twenty-one days. Surely God will bless such earnest labor.

MISS FLEMING has finished her course in medicine in Chicago, and, while waiting to go to whatever field the Lord may call her, is taking a three months' special training in the Moody Institute, under care of our Board.

DURING the past few months we have had a feast of good things from returned missionaries—Rev. and Mrs. W. S. Nelson of Syria, Dr. Ewing of India, Mrs. Gifford from Korea, Miss McGuire and Miss Melton, whose stirring and helpful words we shall not soon forget.

WITH the closing year the time for renewal of our indispensable WOMAN'S WORK has come. Every subscriber should at once not only remit for next year's subscription but make diligent effort to secure at least one new subscriber. We cannot afford to do without it. Sample copies can be obtained at 1516 Locust street, St. Louis, Mo.

NEW literature: *Christian Endeavor Exercise*, suitable for any time, price 15 cts. per dozen; *A Service of Praise*, good for use in February praise meetings, 25 cts. per hundred, *A Forward Movement in Korea*, 5 cts. per copy. We issued a new catalogue in October which will be helpful to our auxiliaries. We are reprinting for the third time our popular leaflet, *Mrs. Stanton's Thank Offering*. With this issue we shall have printed over 14,000 copies for our own use, besides those printed for other Boards; price, 10 cts. per dozen, 55 cts. per 100; less than 100 copies, price by the dozen.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of Chinese girls in the Home at 2 P.M. Visitors welcome.

THE semi-annual meeting of the Occidental Board was held Oct. 23 in Brooklyn Church, East Oakland. Our president, Mrs. P. D. Browne, being absent on a visit East, the meeting was presided over by Mrs. E. Y. Garrette. A very interesting and profitable programme was presented. The reports from the officers of the Board were full of encouragement. Discussion of the Chinese slavery question was opened by Mrs. I. M. Condit and followed by Directors of the Board, reviewing the work done from the beginning and telling many pathetic incidents.

DR. ALICE FISH was present and gave her farewell address. Her words were full of sweetness and strength as she told us she gloried in being able to carry the message of the love of Christ to her sisters in Korea.

THE Occidental Board gave a reception at the Home, Oct. 21st, to Dr. Sheldon Jackson, Moderator of the General Assembly; Dr. W. C. Roberts, Secretary of the Home Mission Board; Mrs. Pierson, of the Woman's Home Mission Board, New York; Mrs. Walker, of Los Angeles, and Dr. Alice Fish. Addresses were made by the guests of honor and by pastors present, after which tea was served in Oriental fashion by the Chinese girls.

MISS CAMERON'S place as Associate Matron in the Home, until she has fully recovered her wonted health, will be filled by Miss Belle Garrette. She was initiated in the work of rescue almost as soon as she arrived in the Home. A Chinese girl came to the door and begged for admission, saying she wanted to leave her old life. Miss Garrette telephoned for two policemen and carriage, and, starting out to get the girl's clothes, they soon came to the house, where there was a great commotion upon discovery of the escape. Scores of Chinese men surrounded the place. The party, accompanied by the police, entered the house and procured the clothing and other articles, and returned to the Home unmolested, where this young girl seems very happy. The day before Mrs. Field rescued two other girls in a similar manner. May the "Home" prove to be the gateway to the Home above!

ON October 30, surrounded by a host of friends and ladies of the Board wishing her *bon voyage*, Dr. Alice Fish sailed for Korea. She had as companions two missionaries going to Soochow, China, Dr. Frances Cattell and Dr. Mary Ayer, her classmates in the medical college, Philadelphia. How glorious a vocation these three young physicians have—to heal the body and the sin-sick soul! Our prayers accompany them.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AS we turn from the gathering of thankofferings and the helpful communion of our annual praise meeting services, we are already reminded that the New Year is not far away, and it is time to plan for the public meeting held annually by our auxiliaries on Thursday of the week of prayer. By earnest, united prayer and consecration, careful preparation, and fresh thought worked out in a bright, forceful presentation of vital topics, let us endeavor to make this day one of the most memorable on the calendar.

THE third Tuesday in November was signalized pleasantly at the close of our meeting by sending a personal Christmas greeting from each member to all our missionaries, stenographers being present to write the greetings from dictation. Many quaint and affectionate messages were sent, all these being supplemented by a set of dainty Christmas cards which loving hands had deftly mounted with pressed Oregon flowers.

THE news of the advent of a little Korean

missionary at Pyeng Yang, named Scott Hunter Wells, elicited cordial congratulations.

A REPORT to the Board has been received from the committee recently appointed to prepare a "Missionary Outlook Reading Course," and plan of organization for "Outlook Reading Circles," under the auspices of the North Pacific Board. A simple plan for bringing the Course before the societies was presented, designed to bring us all nearer each other through systematic attention to the same topics, and to supply us as workers with a well classified fund of information, besides helping us to win others to an earnest study of missions.

In addition to the books recommended, the Course arranges for topical study of WOMAN'S WORK FOR WOMAN and the *Home Mission Monthly*, and for a comprehensive outlook seized each month from other church missionary periodicals. It is hoped that the subject may be fully presented to the auxiliaries through presbyterial secretaries at an early date. Shall we not welcome the new effort toward closer co-operation and a wider knowledge?

OUR Board greatly regrets the resignation of the member representing us on the editorial committee of this magazine. We have been indebted to Mrs. Mossman for a column both apt and useful to our needs, and which has attracted attention outside our Board, for its definite and purposeful notes. Mrs. Mossman still retains her treasurership.

WE are happy to inform our societies that Mrs. Lucia C. Bell consents to undertake as our editorial committee, and the first part of our notes this month are forwarded by her.

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

KANSAS.

Culver.
Mt. Pleasant, Bon Accord P. O.

MARYLAND.

C.E.—Eckington; Tacoma Park.

NEW JERSEY.

Jersey City, 1st Ch., Y.L.S.
Red Bank.
C.E.—Elizabeth, 3d Ch.; Englishtown; Flanders; Garfield; Hoboken; Montclair, 1st Ch. (Jr.); New Milford; Passaic, 1st Ch.; Perth Amboy; Plainfield, 1st Ch.; Pluckamin; Tenafly; Wenonah; West Hoboken; Woodbridge; Woodstown.

OHIO.

C.E. Antwerp; Bainbridge; Crab Apple; Hanover; Kirkwood; Lisbon; Maumee; New Rochester; Ripley; Toledo, 3d Ch., 5th Ch., Westminster Ch.; Tontogany; Warren; West Union; West Unity; Wyoming.

TENNESSEE.

Piney Falls, C.E.

PENNSYLVANIA.

Ambler.
Lower Merion.
C.E.—Claysville; Dunmore; Erie, Chestnut St. Ch.; Fairchance; Fairview; Irvineton; Johnstown, 2d Ch.; McKeesport, Central (Jr.); Meadville, 1st Ch.; Mill Creek; Mill Village; Norristown, 1st Ch.; North Clarendon; Philadelphia, Ch. of the Evangel; Philadelphia, Ninth Ch. (Jr.); Scranton, 1st Ch.; Silver Lake; Springfield; Turtle Creek; Upper Tuscarora; Washington, 2d Ch.; Zelienople (Jr.).

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1897.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Galliopolis (syn. obj., 1), 21; S.C.E., 5, $26.00
BALTIMORE.—SYNODICAL SOC., 44.40
CARLISLE.—Mrs. R. M. Coyle, *debt*, 20.00
CHESTER.—Lansdowne, *debt*, 1.00
CINCINNATI.—Bethel, 9; Cincinnati, 1st, 7.50; Lights for Darkness, syn. obj., 1; King's Messengers, 8; 2d ch., 27.50; 3d ch. (syn. obj., 2), 23.40; 4th ch., 5; 5th ch. (syn. obj., 1), 2.08; 6th ch., 10; 7th ch., 29.50; Avondale, 20, S.S., 5; Knox, 1.10; Mohawk, 2.70, Bd. of Hope, 15; Mt. Auburn, 42.18, Clifford Chapel, 4, Earnest Workers, 5; North, 6.81; Sabbath Day, 25; Walnut Hills, 14.50, Humphrey Bd., 12.50, Fullerton Bd., 4.50; Westminster, 20; Delhi, 5; Glendale, 9.80, S.C.E., 27; Harrison, S.C.E., 5; Hartwell, 3.50; Linwood, 7; Lockland, 1.50; Madisonville, 2.75; Montgomery, 6; Morrow, 30; Norwood, 5.65; Pleasant Ridge, 10; Westwood, 5; Williamsburg, 4; Wyoming (syn. obj., 1), 36.49, S.C.E., 10, 469.96
HUNTINGTON.—Alexandria, S.C.E., 5; Altoona, 1st, Y.L.B., 5; Altoona, 2d, 20; Bellefonte, 19, a member, 100; Bellwood, S.C.E., 4; Clearfield, 19.52, Mrs. A. B. Weaver, in mem. of her mother, 25; Duncansville, Willing Hearts, 8; Holidaysburg, 100; Kylertown, Hope Bd., 1.50; Mt. Union, 9.05; Osceola, 30; Phillipsburg, 6.80; Sinking Creek, L.L.B., 1; Sinking Valley, S.C.E. Jr., 6.10; Tyrone, Moore Bd., 2.16, L.L.B., 2.75; Warrior's Mark, 71.65; Col. District meetings, 23.48; O, 15; special for *debt*, 75, 550.01
JERSEY CITY.—Garfield, 13, S.C.E. Jr. 1; Jersey City, 1st, 25; Newfoundland, 12.31; Paterson, 1st, 50; 21, 50; East Side, 10; Rutherford (T. O. 63.22), 70.02, 231.33
KITTANNING.—Apollo, 83.17, Hopeful Bd., 2.81, Faithful Workers, 1.52; Appleby Manor, 10; Eldersridge, 15; Elderton, 6; Indiana, 60.75, S.C.E., 5; Kittanning, 1st, 175; Leechburg, 50; Marion, 4, S.C.E., 13; Rural Valley, 12.50; W. Glade Run, 25, 413.75
MAUMEE.—Antwerp, S.C.E., 5; Bowling Green, 27.42; Bryan, 7.76; Defiance (syn. obj., 1), 25.25, S.C.E. (syn. obj., 1), 26; Delta, 5.58; Edgerton, S.C.E., 2.50; Maumee, S.C.E., 12.50; Mt. Salem, S.S., 1; Napoleon, syn. obj., 1; New Rochester, S.C.E., 10; Paulding, 7; Toledo, 1st, 3.92; 3d, 8, S.C.E., 10; 5th, 15, S.C.E., 13; Collingwood Ave., 30.07, L.L.B., 50; Toledo, Westm'r, 37.42, S.C.E., 5; Tontogany, S.C.E., 10; West Bethesda, 5.82; West Unity, 6.55, S.C.E., 12.50; Balance from former Treasurer of S.C.E. Union, 37.86, 376.15
MONMOUTH.—Beverly, 50; Burlington Girls' Bd., 5.25; Freehold, 81; Jacksonville, 5; Manalapan, S.C.E., 8.62; Matawan, 51.55; Perrineville, 10.35; Riverton, Earnest Workers, 18.50, 230.27
MORRIS AND ORANGE.—E. Orange, 1st, S.S., 50.00
NEWARK.—Bloomfield, 1st, 112.50; Westm'r, 112.50, "A Lady in England," *debt*, 25, Westm'r Bd., 30; Caldwell, 40.30; Montclair, 1st, 100, Sunbeams, 35, S.C.E. Jr., 4.80; Trinity, Workers for the King, 30; Grace, 7; Newark, 2d, Star Bd., 12.50; Bethany, 30, S.C.E. Jr., 3.54; Calvary, 35; Central, 7; 5th Ave., 25; High St., 44.43; Park, 100; Roseville Ave., 32; S. Park, 103.90; Roseland, 15, 905.47
PHILADELPHIA.—North Broad St., Far-a-Field Bd., *debt*, 100; Walnut St., two ladies, *debt*, 5, a boy 1; Woodland, Mrs. W. E. Schenck, *debt*, 20; special for *debt*, 1,000; Mrs. A. L. Massey, *debt*, 10, 1,136.00
PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 124; 2d, 16; Brighton Road Chapel, 25; North, 55; Clifton, 1.70; Concord, 8; Coraopolis, 18.25; Edgewood, 35; Emsworth, 29.95; Glenshaw, Sunshine Bd., 8; Hoboken, 4; Ingram, 21.30; Leetsdale, 20; McDonald, 14.06; Monongahela, 50; Natrona, 13; Oakmount, 35, S.S., 5.69; Pittsburg, 2d, Adelaide Howard Bd., 40; 4th ch., S.C.E., 15; Bellefield, 39.25, Mary Jewett Bd., 5.50; East Liberty, 61.50, Y.P.Ass'n, 25; Hazlewood, 35; Highland, 11.50; Homewood Ave., 3; Lawrenceville, 29; McCandless Ave., 6.20; Morningside, Linhart Bd., 10; Park Ave., 13; Tabernacle, 10.75, Buds of Promise, 5.50; Raccoon, 39; Sewickley, 24.38, Y.W.S., 7.32; Sharpsburg, 25; Tarentum (T.O. 25), 48.10, 937.95
WEST JERSEY.—Camden, 1st, 20, Willing Workers, 3.78; Cedarville, 13; Clayton, 19.25; Cold Spring, 15; Bridgeton 1st, 9.31; Bridgeton, West, S.C.E. Jr., 2; Greenwich, S.C.E., 10; Merchantville, 11.35; Millville, 13.50; Salem, Young Gleaners, 25, 142.19
ZANESVILLE.—Zanesville, Brighton, S.C.E., 6.00
MISCELLANEOUS.—Fort Washington, Pa., Mrs. Eugene Linnard, *debt*, 5; Harrisville, W. Va., Miss N. M. Carver, 5; Ingleside, Pa., Miss S. E. Middlemiss, 5; Phila., refunded for med. exp., 25; Tolono, Ill., Mr. and Mrs. T. M. Salisbury, 270; Int. on investment, 53, 363.00

Total for November, 1897,	$5,903.48
Total since May 1, 1897,	$35,256.65

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 1, 1897.. 501 Witherspoon Building, Philadelphia.

Boxes in addition to those reported last month have been sent as follows: To Mrs. Tracy, India, by King's Children, Oakmont, Pa.; To Fatehgarh Orphanage, by Westminster Bd., Elizabeth, N. J.; To Miss Patton, Kolhapur, India, by Buchanan Bd., Marietta, Pa.; To Benito, Africa, by Y.P. Guild, Stroudsburg, Pa.; To Mrs. Holcomb, Jhansi, India, by King's Children, 1st Ch., Elizabeth, N. J.; To Miss Thiede, Waga, India, by Y.P.Soc., Xenia, O.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1897.

ABERDEEN.—Aberdeen, 15; Britton, 8; Groton, 10; Pierpont, 3, C.E., 1, $37.00
ALTON.—Belleville, C.E., 5.00
BLOOMINGTON. Bement, 16.35; Chenoa, C.E., 5; Clinton, Y.W.S., 5; Danville, 10.50; Omarga, 10; Pontiac, 7, C.E., 15; Ridgeville, Mrs. A. L. Gould, 1,000, 1,068.85
BOX BUTTE.—Union Star Ch., 1.20; Valley Ch., 18 cts.; Willow Creek Ch., 80 cts., 2.48
CAIRO.—Bridgeport, 6; Carbondale, 11; Carterville, 1.50; Centralia, 7.50, C.E., 8; DuQuoin, 16.75, C.E., 12; Harrisburg, 3.13; Mt. Vernon, 4; Odin, 5.50; Tamaroa, 6. 81.38
CHICAGO.—Arlington Heights, 2.40; Cabery, Jr. C.E., 1; Chicago, Belden Avenue Ch., 32.60; Campbell Pk. Ch., 3.45; Fullerton Av. Ch., 17.25; Brookline Park, 4.50; 6th, 19.15; 7th, 30; 8th, C.E., 10; 10th, 10; 11th, C.E., 17; Englewood, 1st, C. E., 48.70; Hyde Park, 43; Evanston, 1st, 32; Joliet, 1st, 17; Kankakee, C.E., 7.77; Lake Forest, Mrs. M. L. Reid, 700, Ferry Hall Soc., 22.40; Manteno, C.E., 6.25; Maywood, Mrs. Chester Hart, 20; Dr. Marshall's mite box, 3.48, 1,047.95
CORNING.—Bedford, 4.65; Creston, 6; Corning, 6.51; Emerson, 3.20; Lenox, 1.55; Malvern, 15; Mt. Ayr, 3; Red Oak, 6; Shenandoah, 4.21; Sidney, 15.50; Randolph, 4.50, 70.12
CRAWFORDSVILLE—Frankfort, 1.00
DENVER.—Denver, Central Ch., C.E., 15; North Ch., C.E., 10; Golden, 3.75, 28.75
DES MOINES.—Adel, 7.50; Centerville, 3.41; Chariton, 12.50; Dallas, 4.85; Des Moines, East Ch., 14.55; Highland Pk. Ch., 2.43; Garden Grove, 10.82; Indianola, 6.44; Knoxville, 7.27; Newton, 5; Osceola, 2.43; Oskaloosa, 6.80; Panora, 3.85; Perry, 2.38; Winterset, 15.63, 105.86
DETROIT. Detroit, Miss Katherine Whitney, 100.00
FT. DODGE.—Ramsay, German Ch., C.E., 5.00
FREEPORT.—Byron, Middle Creek Ch., 96; Rockford, 1st, C.E., 25, 121.00
INDIANAPOLIS.—Indianapolis, Mr. Simon Yandes, 200; 2d, Mr. W. S. Hubbard, 231.25, 431.25
IOWA.—Birmingham, 6; Bloomfield, C.E., 2; Burlington, 1st, 32.68, King's Children, 16.45; Hope Ch., 1; Fairfield, 36, C.E., 12; Hedrick, C.E., 1.32; Keokuk, 16, C.E., 10; Kossuth, 15; Lebanon, 5; Libertyville, 3.20; Martinsburg, 2, C.E., 2.41; Mediapolis, 10; Middletown, 8; Mt. Pleasant, 15.79; Montrose, 3.67; Morning Sun, 5; New London, 1; Troy, 5; Winfield, 10, C.E., 10; Salina, 1.50, 231.02
IOWA CITY.—Columbus Junction, C.E., 5; Davenport, 2d, C.E., 5; Washington, C.E., 5; West Liberty, C.E., 15, 30.00
KALAMAZOO.—Allegan, C.E., 3.00
KEARNEY.—Overton, Samaritan Ch., C.E., 3.35
LA CROSSE. Bangor, 5.00
MADISON.—Janesville, 18; Reedsburg, 8; Cobb, Eden Bohemian Ch., C.E., 2, 28.00
MILWAUKEE.—Somers, C.E., 3.00
MINNEAPOLIS.—Buffalo, 7; Howard Lake, 4; Maple Plain, 5.35; Minneapolis, Andrew Ch., King's Daughters, 10; Bethany Ch., 1.75; 1st, Y.L.S., 23; 5th, 5.78; Franklin Av. Ch., 2.10; Grace Ch., 2.50; Highland Pk. Ch., C.E., 2.75; House of Faith Ch., 10; Oliver Ch., 3.05; Stewart Mem'l Ch., 20.55; Westm'r Ch., 110.05, Y.W.S., 30; Rockford, 4, 241.88
MONROE.—Hillsdale, 6.00
NIOBRARA.—Hartington, 3.30; Ponca, C.E., 10; Wayne, 6.70, C.E., 5; Wakefield, 10, 35.00
OMAHA. Omaha, Clifton Hill Ch., C.E., 5.00
OTTAWA.—Mendota, 20, C.E., 13.45, 33.45
NEBRASKA CITY. Hebron, C.E., 5.00
PEMBINA.—Bathgate, 13; Emerado, Jr. C.E., 10, 23.00
PUEBLO. Alamosa, C.E., 10.00
ST. CLOUD. Brown's Valley, 2.50; Litchfield, Jr. C.E., 7; Willmar, 7.50; Wheaton, 2.50, 19.50
ST. PAUL.—Hastings, 3; St. Croix Falls, 4.65; St. Paul, Central Ch., 20; Dayton Av. Ch., 61.77; Goodrich Av. Ch., 8; House of Hope Ch., 24.50; Merriam Pk, 7; 9th, 3.56, 132.48
SCHUYLER.—Elderville, Wythe Ch., 11.20; Hamilton, C.E., 6; Kirkwood, 25; Monmouth, 50; Mt. Sterling, 13.60, Cheerful Givers, 5.25; Quincy, C.E., 12.50; Rushville, 6, C.E., 50, 179.55
UTAH. Salt Lake City, C.E., 5.00
WINONA.—Caledonia, C.E., 5.00

Total for month, $4,129.12
Total since April 20, $22,883.59

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, Nov. 20, 1897. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Nov., 1897.

BINGHAMTON.—Binghamton, 1st, 5.67, S.S., 22; Immanuel, S.S., 5.50; West, 1; Cortland, 23.35; Nichols, 2.25; Owego, 10; Waverly, 11.70; Windsor, 7.75. $89.22
BROOKLYN.—Brooklyn, Ainslie St., 11.34; Central, 16; Classon Ave., 18; Cumberland, Jr. C.E., 5; Duryea, 20; 1st, 123; Franklin Ave., 6; Grace, 16; Green Ave., 32.15; Lafayette Ave., 125; Mem'l, 115.58; Noble St., 10; Prospect Heights, 18.46; Ross St., 81.35; 2d, 85.50; South 3d St., 86.94, C.E., 10; Westm'r, 39.80; Stapleton, S. I., 1st, 57.50; West New Brighton, S. I., Calvary, 47.06, 924.68
BUFFALO. Buffalo, Central, 45, C.E., 5; North, 30.50, 80.50
CAYUGA.—Auburn, Calvary, 5.30; Central, 25; 2d, 2.46; Port Byron, 15, 47.76
CHEMUNG.—Elmira, 1st, C.E., 20; Franklin St., 10; Lake St., 67.68, 97.68
NASSAU.—Presbyterial Society, *freight*, 15.50
NEW YORK.—New York, Brick, 208; Broome St. Tabernacle, S.S. Miss. Ass'n, 20; Central, 169.15, Mizpah Chapel, 4.50; Church of the Puritans, Puritan Guild, 25; Fifth Ave., 255; First Union, 23.14, C.E., 1.12; Fourth Ave., 100, Y.W.S., mite boxes, 9.70; Olivet, S.S. Miss. Ass'n, 30; Phillips, 5.80; Riverdale Ch., Girls' Bd., 10; 7th Ch., C.E., 15; West End, 25, 901.71
NORTH RIVER.—Amenia, South, 7.40, S.S. Bd., 6.60; Highland Falls, 6.29; Kingston, 25; Marlborough, 5, S.S., 5; Milton, 10; Newburgh, Calvary, 30.77; 1st, 50, Bethel, S.S. Miss. Assn., 50; Pine Plains, 12; Rondout, 52; Salisbury Mills, 13.26, Hope Bd., 16.68, 290.00
OTSEGO.—Gilbertville, 1.50; Stamford, 27.50, 29.00
ROCHESTER.—Avon, Central, 10; Genesco Village, Systematic Givers, 50; Ogden, 12; Rochester, 3d, 15, C.E., 13, 100.00
ST. LAWRENCE. Adams, 15.17; Canton, 13.35; Chaumont, 1; Dexter, 1.25; Gouverneur, 19; Hammond, 12; Ogdensburg, Oswegatchie 1st, 8.05, Y.L.S., 10; Oswegatchie 2d, 7; Sacketts Harbor, 2.83; Theresa, 10; Waddington, 1st, 8; Scotch, 12.10; Watertown, 1st, 121.50; friends, 4; Stone St., 13, 258.25
UTICA. Booneville, 25; Holland Patent, Jr. C.E., 5; New York Mills, Y.L.S., 20; Rome, 50, S.S., 25; Sauquoit, 11; South Trenton, 6; Utica, 1st, 125, Y.L.S., 10; Mem'l, 30; Waterville, 50; Westernville, 5; Whitesboro, 10, 362.00
WESTCHESTER.—Mt. Vernon, Try to Help Bd., 1.05; New Rochelle, 2d, King's Messengers, 2.50; Peekskill, 1st, Jr. C.E., 4; Stamford, Ct., 5, Chinese S.S., 18; Yonkers, Dayspring, 10; 1st, a friend, 25, 65.55
MISCELLANEOUS.—Brooklyn, a friend for the debt, 5; Clifton Springs, a friend for the debt, 5; Collection at Prayer meeting, 20.20; Crockettsville, Ky., Miss M. J. Cort, for the debt, 5; Toronto, Canada, E. C., 50, 85.20

Total, $3,347.05
Total since April 1, 1897, $20,627.77

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Nov. 24, 1897.

HIGHLAND.—Holton, C.E., $8.14
LARNED.—Dodge City, C.E., 5.60
TRINITY.—Albany, 17; Dallas Exposition Pk., 10 27.00
MISCELLANEOUS.—Enid, through a Friend, 5; A lady of Arkansas, 1, 6.00

Total for month, $47.01
Total to date, $2,774.85

MRS. WM. BERG, *Treas.*,
Nov. 24, 1897. 1756 Mo. Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to Nov. 25, 1897.

BENICIA.—Arcata, 17.05; Calistoga, 2.80; Eureka, 9, C.E. 4, Jr. C.E. 1; Healdsburg, 4; Napa, 35; Petaluma, 10; San Rafael, 233, C.E., 33; Santa Rosa, per Arthur Gilley, 1, C.E., 4.95; St. Helena, 11.85, C.E., 5, Jr. C.E., 1.50; Two Rock, C.E., 27, Jr. C.E., 5; Vallejo, C.E., 4.25; Pres. Collection, 13, $422.40
SAN FRANCISCO.—San Francisco, Calvary, C.E., 15.00
STOCKTON. Modesto, 28; Woodbridge, C.E., 2, 30.00
LOS ANGELES.—Fernando, 4.30
MISCELLANEOUS.—S. Elsie Tyler, Athens, Ga., 4; Dr. Mary Alice Fish Outfit Fund: Benicia Pres., 5; Los Angeles Pres., 16.00; Oakland Pres., 124.85; Sacramento Pres., 19.25; San Francisco Pres., 103.15; San Jose Pres., 43; Santa Barbara Pres., 9; Miscellaneous, 266.25 586.50

Total for two months, $1,062.20
Total since March 25, 1897, $5,014.17

MRS. E. G. DENNISTON, *Treas.*,
Nov. 26, 1897. 920 Sacramento St., San Francisco, Cal.

DATE DUE

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